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OUR · RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

PROPHECY
Λογος
Προφητεια

Jer. XXXII. 11-15.

HISTORY
A
Ω
Even the self same DAY he came to pass
Ιστορια

Series V., No. 20. **4th Quarter, 1897.**
Annual Subscription, $2.00.

THE OUTCOME OF HISTORY.

20

THE COMING CRUSADE.

Palestine Regained, or The Relation of Our Race to the RESTORATION OF ISRAEL.

FACTS OF DESTINY.

C. A. L. TOTTEN.

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"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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THE EDITOR OF "OUR RACE,"
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"I, too, am of Arcadia."

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THE OUTCOME OF HISTORY.

THE COMING CRUSADE.

Palestine Regained, or The Relation of Our Race to the Restoration of Israel.

THE MEANS TOWARDS THE END.

BY

CHARLES A. L. TOTTEN.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."
—Isa. lxii. 10; compare Rev. xvi. 12.

NEW HAVEN, CONN.:
THE OUR RACE PUBLISHING COMPANY.
1897.

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BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

To

OUR RACE

In Tripartite Alliance,

Brother "John," Brother "Jonathan,"

and "Brother "Judah."*

---

* The "Jews," when, according to the Oracles, they are Restored to Palestine, will necessarily develop into a strong, if not the very strongest Nation upon Earth : and they are by blood, by letter, and by inheritance, the natural allies of the Anglo-Saxon Race. A word to the wise is sufficient. (Hos. i. 11).

"*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*"

Luke xxi. 28.

STUDY NUMBER TWENTY.

THE OUTCOME OF HISTORY.

THE COMING CRUSADE, OR PALESTINE REGAINED.

ISRAEL RESTORED MEANS OUR RACE.

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PREFACE.

This is a Book within a Book. In other words, it is not only an old friend with a new face but one that is clothed with new evidence on the magnitude and import of its original contentions as to the Origin and Destiny of Our Race.

In it we revise, re-edit and enlarge Study Number One of the Our Race Series. Its emendations are all brought down to date—a date at which the ways and means that are being set in order for the speedy realization and fulfillment of its early hopes may at last be seen eye to eye.

The original volume is purposely sandwiched in between this new Introductory matter, and a new Editorial *Résumé* containing the very latest confirmatory evidence, so as to keep "the Book within the Book" intact :—because the inclosure itself has a history which we desire to preserve as well as a future for which we can still wait patiently.

When issued some years ago this Study was a mere pledge of our faith in Prophecy ; its new environment contains sufficient proof that the substance of our hope is being rapidly developed into current History.

In those days our contentions were promptly rejected as visionary, for the world takes no note of Prophecy in formulating its definition and criterion of probability. In these days, however, an array of International facts is making it plain that our position has been founded upon practical lines all along, and that growing possibilities may soon establish its eternal tenability.

At any rate, it is always just to reopen an important case when new evidence and mutual benefits are offered to all concerned. In these premises Our Race is a chief factor. But it is so merely as it were *ad interim*, in that, as it is more blessed to give than to receive, it must become by virtue of winning its own case first, the benefactor subsequently of all other races; these, after all, are the ultimate ends in view.

In the meantime let us resume the study of our Origin and Destiny; for whether we be "Israel" or not we are important agents in the hands of Providence looking toward the betterment of the condition of all the sons of Adam.

INTRODUCTION.

This is the eighth edition of The Romance of History. It is now fully revised, much enlarged, and its typographical errors weeded out. It is therefore sent forth anew upon its world-wide errand, which is to assist in spreading the knowledge of the Origin and Destiny of Our Race among its members that are scattered abroad.

It is more than a week of years since the first edition of this particular Study was given to the world ; nevertheless the pledge of credence in its topic, and of confidence in the might thereof, set forth on page 238, has already received notable fruition.

For instance : Out of the small beginnings that marked the issue of this volume as Study Number One, have sprung sufficient means and friends to enable us to continue the effort until, by this final revision, it becomes Study Number Twenty in the Our Race Series ; and we can appeal to these eighteen Studies in between with confidence that those who will examine them at the Altar will discern the Doctrine, whether it be Scriptural or not, and thus whether it be of God or men. As for ourselves we are more in earnest than ever, and, in the presence of a constituency that *has* pursued these Studies with us can say that we are more than ever convinced that such and so many important truths have been vouchsafed to us along these lines that by their fruit we know that the bulk of the Doctrine must be of the Lord. We have faith, also, that we shall be able to continue both to weed our garden in the future as carefully as we have aimed to do in the past, and to prepare it for seed that is new and will be of even greater value than what has gone before.

Thus since that early edition a vast amount of corroborative testimony has been added to our general library, and by virtue of the very ridicule and opposition it has incurred at the untaught hands of the Press, the Public itself has at last become quite familiar with its general outlines and its main propositions. In the meantime this hostile Press has found itself forced by the very circumstances of current events to load its columns with rich material, and with daily news that make out our contention and establish its far reaching and enduring philosophy. For instance, Great Britain and America, or Ephraim and Manasseh in their modern guise as Brothers John and Jonathan, have of late drawn more closely together than ever. Twice in this interval we have seen a Treaty of Arbitration seriously proposed between them. From the very beginning of our labors this has been foreseen as certain, and it is still regarded as a consummation more devoutly to be desired than ever. Its present temporary delay has been caused by short-sighted political jealousies, alien interferences here, and a demagogic misuse of the opportunity of ratification. But the *rapprochement* itself is inevitable. England is isolated from all Europe, and America from all the world. All the nations are against us. But it is in the genius of Our Race to reunite. United we can stand against the whole world, divided we may fall before it: and fall we must, whether united or not, if we are not Israel. At any rate it is a growing and popular sentiment far and wide in all English lands, that the two halves of the great Anglo Saxon Race must come together in the bonds of a stronger union than ever before enjoyed—a conjugal one, so to speak, in which neither contracting party loses any of that individuality of liberty which pertains to its own distinctive polity—but the twain come together for fraternal purposes, whatever this implies.

And in all other directions what a shaking of the Olive Tree there has been in these past eight years! how swiftly to its consummation the Controversy of Zion is now rushing, how ripe for Restitution Judah has suddenly become, and how responsive to the necessities of our Identity with Israel the whole Anglo-Saxon world is growing day by day! The fall of Turkey is in sight, the nations are literally gathering towards Armageddon, the heathen rage, the waves roar, the signs increase in heaven and upon earth, and all things portend the ending of an age that has at least established the Science of Prophecy and will pass away with no regrets from the down-trodden classes who constitute the vast bulk of suffering humanity. Like the Jew who laughed at the Wailing place, therefore, we also rejoice to see these things, for they, and they alone are the predicted earnests of far better ones.

The typical Euphrates, too, has dried up phenomenally of late, and the way of the Kings of the East is certainly well nigh prepared. Not a quarter day of the year now passes (solar or lunar), without the sentences of doom upon "the Sick man of the East" and "the Prisoner of the West" being more forcibly punctuated. Their times are almost up and with little doubt will expire together, while every movement which takes place among the nations draws them closer to the universal conflict that is to right the boundaries of States according to the number of the children of Israel, as foreordained of old.

Therefore the day so long ago foreseen by the prophets of Our Race, must be at hand : at last the treading down of Jerusalem is due to cease and the City of Delight must soon arise from her heaps, no more forever to be plucked up.

We can therefore afford to wait in patience now that beyond all doubt these things have begun to come to pass, for verily this is a generation that may not pass away without complete fulfillment being set to the line, and the vindication of prophecy being squared to the measure.

All this is formulating now so rapidly that its outcome is dawning upon the human mind in due matter of course, i. e. naturally, for thus only does the carnal mind accept the results of human agency, whether it perceives them to have been the subject of previous inspiration or not. Thus it is already dawning upon the rulers of the old world that the whole Arabian peninsula (Ezek. xlvii) will soon become the most important piece of property upon the face of the globe. Compared with its possession, the ownership of the "dark continent" itself is of small concern, the occupation of the Klondikes and Australias of the world a trifling matter.

Now we, fraternally, in common with the Jews, have a heritage therein, that is in that Jerusalem which is now to be restored, and in whose stones we, more than all other nations have shown, by indefatigable explorations, official surveys and by protectorates that we also take delight. And therefore, we, the Anglo Saxon Race, whose "figure of merit" upon the Balance Sheet of the World is equal to that of all the other nations of the earth combined,* should, more than all other nations, and tongues, dominions and peoples put together, be interested and inclined to assist the Jews in their contemplated restoration to their ancient heritage and prosper them towards a Kingdom at the center of the land surface of the earth.

But this is not all: there still remains at least a powerful, even if it be a relatively small numerical part of Our Race that should therefore be included wisely in the provisions and character of just such a racial alliance as is now under consideration between England and America. We refer to the deliberate incorporation into such Treaty with the United Kingdom and the United States, of the Kingdom of Judah—that is of the tribes of Judah and Levi popularly known as the Jews throughout the world, and whose rehabilitation at the world's center of commerce is now seriously contemplated, and as we believe is certainly ordained to come to pass.

They are by natural qualities and habit the financial arbiters of the world, and are our Brothers. Strong allies would they be under such or any circumstances, and with such a union as is contemplated—to wit: one of Brothers John, Jonathan and Judah—the strength of the compact can be measured only by the importance of the advantages to be secured by the parties named, and by the *consternation*—the DISMAY!—of the excluded nations of the world! (See pages 296–300.)

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* For demonstration of this contention the reader is referred to the article on "Facts and their Factors" (page 266) in which the involved data and statistics are brought down to the date of this revision.

To include any other nations or nation in such a Covenant would be a weakness and a confusion, while to have effected a *Tripartite Compact* such as this would seem to us to have consummated the most stupendous mechanism that on his part man can intentionally set in order to fulfill prophecy—prophecy that is specific in its contemplation of just such ends, and that assigns their agency to the Twelve Tribes of Israel, ten of which are represented by the United Kingdom, "Ephraim and the tribes his fellows," two by the Jews, Judah and Levi, and one by the United States, Manasseh.

These are but a small part of the measures and suggestions that, in the interim between the first and present issue of this Study, have been rising into active life above the surface of Our Race in whose soil they have been formulating from of old.

Foreseeing all this centuries ago, Ezekiel surveyed the central land of all the earth with the eye of prophecy against these very days. By the express command of its perpetual Owner he actually triangulated its boundaries in advance, so that there might be no question as to its recovery by the seed of Abraham when the current lease to the Gentiles shall have expired.

More than ever, therefore, now, as the times of the Gentiles draw to their appointed close, do men perceive that the future of Palestine is in reality the chief concern of the so-called Eastern Question; that as in olden times the highways of the earth traversed that favored spot, so in the days to come the lines of a more universal, world-wide, international commerce must retrace their ancient paths. In the meantime Constantinople is by no means to be taken as the gate of terrestrial trade: it is the gate of Israel's arch enemy, and therefore must eventually fall to Israel as surely as the Suez on the left flank* of her land has already come into the hands of Ephraim.

We do not hesitate to take all this as evidence of those very beginnings that we have expected all along, and as a guarantee that the prosperity of Our Race will continue to increase as it has increased, and that the exploitation of its Identity with "Israel" will receive in due time the dignified acceptance it certainly deserves at the hands of all concerned. And all men are concerned, for these things will prove God to be true although every man shall be a liar, and that He has reserved for us a Sabbath that more than all lesser ones was made for man, and that in it man will at last realize the desire of all nations: and this is why we believe in the Millennium : believe in it more than ever as the practical end in view of man's history and God's foresight; and believe in it as an end to be brought about by Our Race in particular as agents—agents that may yet have to face the issue in arms and force it to a crusade back to the strategic point of the world, and to our own Birthplace and Birthright.

Finally we reinvite examination of our topic : There is a sin of neglect, and another of inadequate examination, and there is a presumptuous sin that forbids any examination at all. The latter is the spirit of antichrist, and is not to be tolerated in discussion among Protestants.

Each of these sins is as dangerous and quite as reprehensible as the sin of that heresy itself with which they would pretend to deal, and they lie at the door of all those who condemn any topic of faith without citing scriptural reasons, or who cite unsatisfactory and inconclusive ones dogmatically.

---

* I. e. facing west; the right flank facing east.

Although our own topic, therefore, were but the symposium of arrant heresy—as some vainly maintain it is—it would none the less demand serious attention at the hands of such opponents as considered themselves to be orthodox; and this the more in that with all candor of conviction we both can and do cite copious scriptures in support of all of our contentions. Our texts must be met with others, one by one, that are of greater weight "*by* authority," and can not be silenced by the unsupported condemnation of those who are merely by accident "*in* authority."

It is a part of the philosophy of fulfillment, however, that unwelcome things must come upon the faithless unawares. Yet all the while they are in full sight, and, with their corollaries, are even made the subjects of constant and wide spread notoriety. Thus while the faithless are in them they are not of them; their eyes are willfully conditioned, set at a spiritualizing focus; hence they have no part in the satisfaction that comes of seeing the Word of God literally fulfilled.

It is on this account that this little volume is still new, its topic fresh with present truth: but with truth that is still as rare as it is requisite to such as would rightly discern the signs of the times in which we live. In spite of its modest success among the small class that constitute the liberal pioneers of the particular truth it advocates, it is not at all widely known, nor have its claims been fairly received or successfully refuted in the public arena.

Indeed, it has had but few reviews at the hands of the Secular press, and hardly a casual reading notice at those of the so-called Religious press.

By the nominal church it has been condemned without any examination at all, and by the phenomenal church it has been even more decidedly expurgated from the list of present truth, out of fear that with examination it would be accepted inevitably by the candid searcher after truth.*

Nevertheless the work begun some years ago in this volume has been blessed by the God of Israel in direct proportion to its rejection at the hands of a faithless generation, and now events themselves are reviewing it in startling terms.

It is, therefore, a befitting time for refreshing one's self upon the fundamental outlines set forth herein—and, if they are new to any, it is a time for begetting conviction upon them ere it is too late.

And in conclusion let it be urged, if one can thus receive it, that this is that "oil" for which there will soon be so great a demand that the purchase of it will be seen by all to be imperative, and the lack thereof a danger not with impunity to be incurred. And it may well be that this is also the appointed time wherein to secure at least a vesselful in advance of the demand—which in the day of urgency thereof, for some, although procured in haste, will be procured in vain. (Matt. xxv, 10.)

C. A. L. Totten.

October 25th, 1897.

---

* We deem the so-called "*non* Age-to-come" Advent Press in general to be the *phe*-nomenal church in that it pretends to expect the King yet does not hesitate to eliminate his kingdom! while some extravagantly maintain that in this restoration of all things both the sceptre and the subjects will be omitted!

RECESSIONAL.

(Rudyard Kipling's Contribution to the Victorian Jubilee.)

God of our fathers, known of old—
  Lord of our far-flung battle line—
Beneath whose awful hand we hold
  Dominion over palm and pine—
    Lord God of Hosts, be with us yet,
    Lest we *forget*—lest we *forget!*

The tumult and the shouting dies—
  The captains and the kings depart—
Still stands Thine ancient sacrifice,
  A humble and a contrite heart.
    Lord God of Hosts, be with us yet,
    Lest we forget—lest we forget!

Far-called our navies melt away—
  On dune and headland sinks the fire—
Lo, all our pomp of yesterday
  Is one with Nineveh and Tyre!
    Judge of the Nations, spare us yet,
    Lest we forget, lest we forget!

If, drunk with sight of power, we loose
  Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
  Or lesser breeds without the Law—
    Lord God of Hosts, be with us yet,
    Lest we forget—lest we forget!

For heathen heart that puts her trust
  In reeking tubes and irons hard—
All valiant dust that builds on dust,
  And guarding calls on Thee to guard—
    For frantic boast and foolish word,
    Thy mercy on Thy people, Lord!
                                        Amen.*

---

*Surely we, of these United States, whose name, Manasseh, is interpreted *Forgetfulness* (*Vide* Gen. xli. 51), are even more than "Ephraim," the United Kingdom, concerned in this "Amen"—lest we, too, forget to whom we owe our own prosperity. Oh, that Our Race would look unto the Rock whence it is hewn, and that Judah might see her day of opportunity!

OUR RACE.

THE BOOK WITHIN THE BOOK.

REVISED 1897.

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OUR RACE:

ITS ORIGIN AND DESTINY.

A Series of Studies on the Saxon Riddle.

BY

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LATE FIRST LIEUTENANT FOURTH ARTILLERY, U. S. A., PROFESSOR OF MILITARY SCIENCE AND TACTICS S. S. S. OF YALE UNIVERSITY;
AUTHOR OF "STRATEGOS;" "AN IMPORTANT QUESTION;" "FACTS, FANCIES, LEGENDS, AND LORE OF NATIVITY;" ETC.
EDITOR OF OUR RACE SERIES (Quarterly) AND NEWS-LEAFLETS (Monthly).

"TRUTH AGAINST THE WORLD" (Motto of the ancient CYMRY).

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WITH AN INTRODUCTION.

BY C. PIAZZI SMYTH, F.R.S.E., F.R.A.S., F.R.SS.A.,
C.M.S. Sp. It.; Hon. M. Inst. Engin. Sc., P.S., Ed., R.A.A.S. Munich and Palermo;
Late Professor of Practical Astronomy in the University of Edinburgh, and Astronomer-Royal for Scotland;
Author of "Life and Work at," and "Our Inheritance in," "THE Great Pyramid," etc., and of the Edinburgh Star-Catalogue and Ephemeris.

REVISED EDITION.

THE OUR RACE PUBLISHING COMPANY,
NEW HAVEN, CONN.
1897.

"*Happy art thou, O Israel:*
Who is like unto thee, O people saved
By the Lord, the shield of thy help,
And who is the sword of thy excellency!
And thine enemies shall be subdued unto thee;
And thou shalt tread upon their high places."

DEUT. xxxiii. 29.

UNTO JESHURUN,
The English-speaking People,
"Ephraim" and "Manasseh,"
"Brother John" and "Brother Jonathan,"
"The Company of Nations" and "The Great People,"
Who, doubly "called in Isaac's Name," are
Saxon by blood, by Spirit Christian,
And unto whom pertains "the Birthright,"
This Survey of their Past, and Preface to their Future
As "Stones" of the "Stone Kingdom";—
Unto Judah, to whom pertains "the Sceptre,"
Lost awhile, yet held for them in trust :—
To the Empress of Israel, and to Manasseh's Chief :—
To all who sojourn with them,
Aliens or Kin,
Wherever Hebrew Standards Float :—
Unto all who dwell about them,
Consenting to their Testimony:—
To Israel, to Judah, to Strangers, to Gentiles,
As a pledge of hope, and as an earnest of the harvest :—
Unto Emmanuel,
The God of Abraham, of Isaac, and of Jacob,
. א : יהוה - אלהים : ת .
As a humble recognition of the Infallibility
Of His "WORD," His "OATH," His COVENANT :—
These Notes of Our Pilgrimage
Towards "Ammi," from "Lo-Ammi,"
Are with both thankfulness and prayer
DEVOUTLY DEDICATED.

A Tribute from England to America.

"In other lands, another Britain see:
And what thou art, America shall be."

—*By an English poet of Colonial Times.*

Quoted by Daniel Webster,
At Boston, 1849.

◆

An American Tribute to England.

"Thicker than water in one rill,
Through centuries of story,
Our Saxon blood has flowed, and still
We share with you the good and ill,
The shadow and the glory.
Amesbury, 22nd, 9mo, 1874."

—*John G. Whittier.*

Quoted by the "Athenæum,"
London, 1874.

INTRODUCTION.*

By C. PIAZZI SMYTH, F.R.S.E., F.R.A.S., F.R.SS.A.; F.R.SS.L. & E.,
Hon. M. Inst. Engin. Sc., P.S.ED., R.A.A.S. Munich and Palermo;
Late Professor of Practical Astronomy in the Unversity
of Edinburgh, and Astronomer-Royal for Scotland;
Author of "Life and Work at," and "Our Inheritance in," "The Great Pyramid,"
etc., and of the Edinburgh Star
Catalogue and Ephemeris.

Having been favored by my friend Lieutenant and Professor C. A. L. Totten, U. S. Army, from across the Atlantic with an early reading of both the Preface and a Digest of all the Chapters of his forthcoming important book on the solution of a grandiose problem of ancient and modern humanity, affecting equally both the United States' great nation, and Great Britain with her many Colonies arranged around the world,—actually accounting for much of their past, and indicating not a little of their future ; I find myself further invited by him, in terms I cannot ignore, to inform his co-citizen readers in the West, what mine, who have studied the subject here in the East, may be likely to think of this his latest and fullest publication on so absorbing a theme.

---

* I am constrained most naturally to assign to this superlatively handsome, and certainly far too generous, introductory monograph of Professor Smyth's its really logical and proper place as Prologue to the entire Series of Studies,—the which sufficiently accounts for its apparently illogical precedence (in so far, however, only as its merely nominal *designation* is concerned) over the Preface to which he refers. This latter more particularly concerns the Study with which the Series commences, to which it is therefore intentionally relegated. C. A. L. T.

Permit me, if you please, to confine my answer, as above, to those who have "studied" the subject. For the result of such study, whenever pursued far enough, is invariably to find that it is a Scriptural one;—and every successive antagonistic *dictum* uttered against it by even the most worldly-learned of University Doctors, without taking the Bible for their guide and sure illuminator, does but land them in such absurdity of errors, as to strengthen instead of overthrow the findings of those who have, like Lieutenant Totten for this particular case, re-read their Bible pure and simple, without needless reliance on the hitherto so often prejudiced commentaries, and rather far-fetched spiritualizations of very good men in the past, but by no means, as men, necessarily acquainted with *all* the ineffable intentions of the Almighty, the Covenant-Keeping God of Israel, to bring about in their future, but our present, time:—with responsibilities on all who read, and condemnation on those who neglect or despise.

With such restriction, then, as to those to be reported exemplarily upon, I venture to affirm that all who have in this British nook and corner of the world been earnestly exercising themselves upon this same question through many years past, and are daily increasing their numbers, and strengthening their faith in the general character of its methods and eventual results, will be delighted to hear that one who is already so favorably known to them in other lines of literary research as Lieutenant Totten, and considered in those lines one of the ablest, as well as most hard-working, men of the day, signal for mathematical investigation, for extensive reading, for judicial soundness in weighing conflicting evidence, and finally for undaunted allegiance to whatever *truth* shall be ultimately developed, has, after years of examination from his more professional points of approach, obtained such clear and convincing views, as to have become inevitably impressed that the time has now arrived when he is bound to publish, and to let others partake of his magnificent findings.

No less imperial an epithet can be given to them by me; for, on one side and as regards the material world with the thousand-and-one facts of daily life which go towards constituting any one people the leading nation of mankind in the present age, his prime result there of solution has the recommendation almost sublime which attaches to Newtonian Gravity in the celestial spaces; *viz.*, that from a single, all but *à priori*, assumption it explains all known facts of motion yet observed. While on the other, or the spiritual and religious side, Lieutenant Totten's equally necessary solution there has the same importance among its compeers; for it explains in their first, direct, and simplest meanings of the written words, and on one and the same line of development, so many passages of Scripture very variously interpreted and most obscurely applied, hitherto.

And what is the effect of so unexpected a discovery on the Bible itself?

It is twofold. *First*, it causes us to behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through the ages, consummated in our own days. And, *Second,* it causes the Bible to become for the Neo-Israelitic Anglo-Saxons of America and Great Britain with her Colonies, as it was for the tribes of Israel of old, an infallible book for their national guidance in politics,—as well as a collection of Inspired instructions for each individual soul in religion.

"Is this overpowering thesis really, securely, and worthily set forth," does any doubter demand anew, "in the moderately sized work which I am attempting, however feebly, to delineate from my retirement among the descendants of Ephraim Joseph and the Tribes his fellows, here in the East, to his brethren of Manasseh Joseph in the West?"

I know of no abler, better prepared, and more original-minded a writer on the subject than that same little book's most worthy author.

Wherefore I can only say to others, as I have already to myself, and with profit: Read, reflect on, and revolve every page of it in your souls, while yet there is time; for God's purposes will not always wait for man's reluctances.

A miracle of the Bible, affecting God's Covenant people, is undoubtedly being wrought out in our midst; and may divine Grace to perceive it be extended to all who do their best to understand the foundations on which it is laid.

C. P. S.

At Clova, Ripon, England:
In the wane of Christmastide, 1889.

STUDY NO. 1.

JESHURUN'S PILGRIMAGE,

TOWARDS

AMMI, FROM LO-AMMI;

OR,

THE ROMANCE OF HISTORY:

LOST ISRAEL FOUND.

TOTTEN.

"*There is none like unto the God of Jeshurun,*
Who rideth upon the heaven in thy help,
And in his excellency on the sky.
The Eternal God is thy refuge,
And underneath are the everlasting arms:
And he shall thrust out the enemy from before thee;
And shall say, Destroy them.
Israel then shall dwell in safety alone.
The fountain of Jacob shall be upon a land of corn and wine;
Also his heavens shall drop down dew."

DEUT. xxxiii. 26–28.

STUDY NUMBER ONE.

THE ROMANCE OF HISTORY.

Lost Israel Found; or, Jesburun's Pilgrimage.

TOWARDS AMMI, FROM LO-AMMI.

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“ Trust, though thou canst not Trace” :
God’s “ Pillars” lead the way;
Although they veil His face,
He is our Guide and Stay.

PREFACE.

It is a startling statement, and yet one founded upon ample evidence, that The Anglo-Saxon Race is the literal, lineal, and blood descendant of the Ten Tribes of Israel, whom Shalmaneser deported into Media *circa* 721 B.C., and who thereafter, and hitherto, have been so completely *lost!*

And if, indeed, an announcement so unlooked for, and at first thought so incredible, turns out, upon investigation, to be a FACT, it is one of sweeping import, not to themselves alone, *but unto all mankind.*

The Gospel of Emmanu-EL was no newer nearly nineteen hundred years ago in the streets of Jerusalem, than the one which preaches now, in ours, the tidings of Emmanu-*Isra*-EL, or that God, in these our days, and of the very "Stones"—the *Saxæ* of the SAXAM!—has actually raised up seed to Abraham!

It is nothing short of a MIRACLE, stupendous beyond all others which were ever wrought, that—in these latter days of "Science and Freethought," of spreading disbelief, of triumphant Mammonism, and almost of hopeless relinquishment of the search even by the few—we of the Anglo-Saxon Race should awaken to the demonstrable conviction that we ourselves are the actual descendants of Israel, literal sons of Abraham, of Isaac, and of Jacob!

If we, who more than all other peoples have diligently sought for this missing Kingdom, shall actually find it in ourselves, marked with all the jots, and tittles, and minutiæ of Identity, then such a resurrection of a Race, such an example of "dual existence," or of suspended identity, such a fulfilment of the Scriptures before our very eyes, and in despite of every human probability, cannot but crush out all infidelity, and force conviction in the *truth* of God's Eternal Word!

It is a truth wherein all Christian thought may reunite, an universal "blend" wherein all questions of the day may find solution. In it may *faith* become transmuted into Fact, and Religion, losing none of its truly *spiritual* strength, gain might untold in thus securing living form and substance, wherein to manifest the exceeding certainty of Jehovah's Oath and Covenant.

"His truth endureth to all generations" (Ps. cxvii. 2); and, indeed, The Lord hath sworn in truth to David (Ps. cxxxii. 11), and will perform the truth to Jacob (Mic. vii. 20). Therefore, Ride thou prosperously on because of the truth (Ps. xlv. 5), O Israel—O Anglo-Saxon Israel!— And display thy banner loftily because of it (Ps. lx. 4) "upon the mountains of thy heights (Ezek. xvii. 23), and let all the nations see, and hear, and say It is the truth (Isa. xliii. 9). For verily in it the substance of things hoped for grows into a continent whereon the human race may build securely henceforth and forever.

We have had the Books of the Prophets with us for centuries, and in them vainly have we tried to see our *neighbors* by reflection. Till lately we have never dreamed of using them *upon ourselves.* Nor have we thought of studying therein identities for which we can account in but one way,—identities which to accept is to overwhelm us with conviction and to condemn us if we fail to live thereby, while to reject them is to stultify us hopelessly, and *to bring upon our own generation the blindness and perversity of every former one.*

How undiscerningly we have dwelt amid these wondrous facts! And yet how plainly do they stand out when our eyes are opened! And how closely does the knowledge of them enlist the present generation into "the Church Militant," engaged in the very same conflict that was waged by the earliest ages of Christianity! We have dreamed that the days of Miracles were over, and behold we are confounded with them upon every hand! We sought a sign, and lo, the sign of the Prophet Jonah, multiplied three "Times," repeats itself;—for a people swallowed up in the belly of its own blindness is cast forth upon dry land and sent onwards to its mission! We had not yet believed though One has risen from the dead; so unto us, with infinite forbearance, hath God literally sent not one alone, but raised a Nation from its grave—a Nation known unto *us* far better than all others, and unto all those known better than themselves, since it is our own, and the very one whose credentials we have so vainly striven all these centuries to fasten upon some obscure and worn-out remnant hidden in the wilds.

C. A. L. T.

Fort Adams, Newport, R. I.:
March 15, August 25, 1888.

POSTSCRIPT. — The truth which Noah so vainly preached, while he prepared the Ark, was not of more vital moment than the subject which we here present, if it be also true; and as it is true, the Anglo-Saxon Race, be it a willing witness or not, is the living earnest of prophecy fulfilling now, and well-nigh full.

It may not be, indeed, a Deluge that impends—we have the Bow of Promise over against such a cataclysm, —but it is to be as overwhelming a phenomenon in the moral, social, and political worlds, nor one wholly immaterial either (a sort of "Drift," or Crusade, as it were, of Stones, or "Stonemen," across the face of Universal Empire).

But aside from all simile, it is with deep concern that the Author of the following pages solicits, of those to whom they are dedicated, a candid hearing, and a suspension of judgment until they shall have verified or disproved them, context and consensus.

If worthy of credence, they contain the gist of what will be the Gospel of the Coming Dispensation,—a Gospel founded upon Moses and the Prophets, Herodotus and the Historians, Christ and the Apostles,— and its banner is one that may be fearlessly "displayed because of the truth."

It is manifestly a difficult, as well as a delicate, matter to attempt to reason with Christians, with Sons of Judah, and with Gentiles, in the same argument; nevertheless, such is the potence of this theme, that it appeals with equal import to all three, as truth should do, and, unless it is accepted by them, leaves them, severally, in mutual view, upon the horns of a triple dilemma. Moreover, if it be received, it must be accepted at the expense of such mutual concessions, upon either side, as inevitably accompany all earnest search for truth.

The present aspect of European and Asiatic politics, the certain future of the English-speaking peoples, the fulness of the Gentiles, the general unrest of the age itself, the increase of knowledge, the running to and fro of men, and the natural anticipation of Judah for her promised return to Palestine, these, and the host of other circumstances which conspire to make our day significant, suggest to thinking men its lateness on Jehovah's dial, and the nearness of a dispensation, for which creation, hitherto, has sorely travailed. In the mean while, the growing infidelity of the majority in every land serves but to increase this sombre gloom, against which here and there only solitary stars of faith shine out in contrast.

At such a juncture, therefore, it is meet, right, and our bounden duty, to urge at least OUR OWN RACE, *to "buy the Truth and sell it not," and to tell them somewhat of their* ORIGIN *and* DESTINY.

C. A. L. T.

NEW HAVEN, CONN.:
January 15, 1890.

"Whither?"

"A theological question for the day," asked but left unanswered by Charles Augustus Briggs, *D.D., Professor, Un. Theol. Sem., N. Y.*

"Whither? O whither? Tell me where?"

"I have answered the question put, and yet I have not answered it. I have done little more than show that it should be answered." (James McCosh, *Litt.D., LL.D., D.D., Princeton, N. J.*)

Whither? O Saxons, whither?

Back to the Rock, whence we are hewn. Back to Isaac, in whom we are called. Back to Moses and the Prophets. Back to Israel, and to Israel's faith. And with our King in the van, and with Jehovah at our head. (Ex. xiii. 21, 22; xiv. 19, 20.) *Underneath the Everlasting Arms* (Deut. xxxiii. 27), *and with our Banner displayed because of the* TRUTH (Ps. lx. 4). Charles A. L. Totten, *U. S. Army; M.A., A.M., New Haven, Conn.*)

PREFACE

FIRST BRITISH REVISED EDITION.

It is said that wine improves under the influence of an ocean voyage. This particular consignment has had several such trips; long ago it first came to us from the mother country, and it has been to and fro several times since then. We now wholly release it from "bond," and send it back for general use, for it has at last arrived at the stage when even connoisseurs may be counselled to "buy the truth and sell it not." It has been thoroughly tested here, and found to be good, so we trust its original consignees will recognize the value of its voyages in the ships of Tarshish, and that, in addition to its gain of age, it has lost nothing of its fine bouquet by its somewhat long storage between trips in Manasseh's vaults.

It was shipped to us as the pure juice of the grape, and we have found the bill of lading true; so it is now shipped back without any artificial rectification whatsoever, albeit we have no little of the very same vintage here, since the ancient vine "ran over the wall," and we, too, are of Arcadia. It is indeed fit for a "feast of fat things," this wonderful wine of latter day truth, "a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." It is in fact for just such a feast that it has been prepared of old (Isa. xxv.–xxvii.), and as it were prepared "without hands," seeing that the truth, after all, needeth no redemption.

In reality vintage decides value in such premises; and as this wine is of Lebanon, and of the slopes of Hermon, there is of course none better, for the vineyard of the Lord of Hosts is the House of Israel. It is only the bottling, the seal, and the label that are ours. One cannot supply even the flavor of truth to that which lacks it, and conversely if the flavor be there, there can be little danger in quaffing it to quench thirst.

We are in fact concerned that this wine be more than merely tasted, for it is harmless though drunk in good old Anglo-Saxon draughts, and as it cannot but invigorate, in a sense the very opposite of intoxication, the sooner it is sampled the sooner will England and America recognize their mutual part in the drama of the future.

To drop parable and speak plainly, the time has now fully arrived when the federation of the English-speaking peoples of the world around, is a thing greatly to be desired, and one that is sure to work for good to all concerned. The prophecy of its realization is clearly written against the unturned tablets of to-morrow, and the growing warmth between the two great halves of Anglo-Saxondom will inevitably bring its sympathetic characters into speedy and universal recognition, and insure their prompt fulfilment.

Albeit, then, we of the American Manasseh have, as it were, "run over the wall," our roots are nevertheless twined with those of Ephraim-Britain, and the twain are as one in Joseph and Asenath. *May God speed the day when as the nations typified by the Cherubim, our wings may touch above the earthly mercy seat, and the presence of the God of our Fathers return to its wonted place. Then shall the earth yield her increase, and God, even our own God shall bless us!*

The establishment of the Fifth and Final universal monarchy is now due, for the "times of the Gentiles" certainly run out with "this generation," and the century now wanes! It is the Stone or Saxon Kingdom that now looms mountain-like in the foreground, but its Capstone cometh from above! When fitly joined together it will last forever, and its earthly phase must fall into the keeping of some Race now upon the earth. It is within Anglo-Saxon reach, but it may not be had by them without right of inheritance, and a repentance meet for the exercise of a responsibility so great.

The aim of the following pages, and of the succeeding Studies, is to show that the right is positively ours, and that the reward is worth special preparation and self-denial on our part. Whether or not we know the rock whence we are hewn, we cannot but contemplate a new crusade as one of the growing possibilities before Our Race. "The object is now Palestine restored,—and *Israel Redivivus* is the means towards this end. Already Britain's protectorate is fully guaranteed over the Holy Places, and if Judah looks to *her*, the edict will speedily go forth to rebuild the walls of Zion, and every Saxon flag on earth will crusade with the Tribes, and stand about them till the work be done! Amen!"*

Thus we wrote many years ago, and, when this wine first came to us across the sea, went up and down

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* See page 230.

Manasseh's land of Forgetfulness in vain, to find a publisher willing to lend his imprint to our labels. So coming home we at last began the task ourselves in 1890. Since then the theme has taken root in many quarters, and no longer begs for opportunity to voice itself from the high mountains of the press on both sides of the Atlantic, and the echo resounds from the coasts and colonies that belt the empire. May God save it!

For instance, we quote the following from Sir G. S. Clark, in the *North American Review, 1894:* "In the forefront of civilization are two nations but only one Race. Splendid possibilities of progress and of benefit to mankind are lost or impaired by the want of a union of means to a common purpose. The race fails, by a separation of its members, to exert the paramount influence for good which lies within its easy grasp. Putting aside all interference with established institutions, I firmly believe that a real federation, in the higher sense, may be attained. Then as the twin stars brought hope to the mariner of old, so will the glorious flags of America and Great Britain promise abiding peace throughout the oceans and seas of the world."

Now what is all this but the enforcement of the very same sentiment expressed years ago in this opening number of Our Race, to wit: "If we of America, who as before stated *buckle* this girdle of Anglo-Saxon Peoples together, reunite fraternally—in all, offensively and defensively, that this implies!—with Great Britain, the Great Ocean Empire would be strong indeed. The Race could then lie down in peace, and who would dare to rouse it up? It could *dictate* disarmament around the earth, and fearlessly set the grand example, and its ancient Royal Scottish motto, '*Nemo me impune lacessit,*' would be sufficient to the peaceful end in view."*

In the face of the thousands of Manasseh and the ten thousands of Ephraim, reunited under bonds of *positive and avowed fraternity,* whatsoever that implies, what place will the outside enemies of human peace then have in the international councils of earth, save to accede to whatsoever "all Israel" shall arbitrate as best for all concerned?

Sir George Grey, the "Father of Maories," in a recent communication practically urges the very same conclusion; he says:

"The English-speaking race numbers to-day about 125,000,000, or one-twelfth of the human race, and of these nearly three-fifths are in North America and the adjacent islands. It can be said without disrespect to the Germans or French that in proportion to numbers there are to-day no people in the world so cultured, rich, enterprising and warlike, as those that speak our language.

"Now if we could forget all the old family quarrels and unite in the interest of peace and the establishment of international arbitration — first made possible by Americans and at the expense of England—*we could force the disarmament of every warlike nation, and change Europe from an armed camp into a land of prosperous soil tillers, and happy mechanics.*

"Such a condition would make obsolete the profession of arms; it would lift the awful burden of taxes from the shoulders of the workers, who in the last analysis always pay the nation's bills, and it would leave men free to give thought to their mutual betterment, rather than to their destruction."

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* See pages 165–166.

Come, then, and let us reason together, and take counsel at the oracles. Do we not owe it to ourselves, aye, rather to the God of our Fathers, by whose overshadowing we are what we are, that we take measures to fetch all this about, and to become what He intends we must?

The Philosophy of History looks clearly to this end, and this end, by no means remotely contemplates the disarmament of nations, glad to relinquish war, and to pursue in peace the quiet of industrial arts. Again, God speed the day when, roused to the rock whence we are manifestly hewn, our two fraternal nations shall come solidly together, and in one New Empire inquire of God to do this for us, and to consummate the great work which he has in view with reference to all other races.

For the next step will be to bring in all the rest of the nations. A seal must be made before an impression can be taken, a die engraved before an icon can be struck off. So must Israel also be perfected ere other nations can be lifted up to her likeness. It therefore behooves us, "Brother John and Brother Jonathan," to awaken to our vast responsibility in these premises, and I can conceive of no more effective way to hasten the result than to spread the truths of our Identity with Ten-Tribed-Israel, Lost, but Found again in the "Victorian Age." May God save the Queen—unto the coming of the King!

C. A. L. TOTTEN,
Editor of "Our Race."

NEW HAVEN, CONN., U. S. A.
July 4th, 1895.

The Romance of History.

A STANDING PROMISE TO ISRAEL.

And it shall come to pass, when all these things are come upon thee,

The Blessing and The Curse,

which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD *thy God hath driven thee,*

And shalt return unto the LORD *thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;*

That then the LORD *thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the* LORD *thy God hath scattered thee,*

Deut. xxx. 1–3.

THE ROMANCE OF HISTORY.

I.

Between the "Lines."

In every age the drama of human existence has been haunted by a dim shadow of cyclopean proportions, whose many-phased identity has hitherto so mystified the plot that, with a depth of interest akin to what Ahasuerus might enlist should he appear in modern streets, the audience, seated upon the arena of the years, has never failed to hush, with strained expectancy, so soon as it appeared.

Silent, in the background, shrouded, and obscure, this figure has trodden the boards with grand majestic mien; and though every actor on the stage of history has paid deference to its presence, it has never even intimated why or whence it came, nor whither it was going.

Almost as though impersonating Providence, it has been often seen to write, or act, between the lines; but ere its riddle has been solved the vision has faded out, only, however, to reappear anon, new-draped, to suit some passing scene.

Still the same proportions, but with visage ever deeply veiled, it has always played the rôle of a Nation, but of one "diverse from all the rest." Indeed it has never been reckoned in the cast, for this has moved along without it. And yet, as though a play within a play, its own story has been vividly consecutive, and to its fortunes those of all the rest have seemed most strangely joined.

The curtain is now rising on a closing scene of one of history's great acts, and again this form appears. With varied interest man has followed, step by step, this grand spectaculum, and, as its scenes unfolded, has concluded now one thing, now another, until the very intensity of this double drama has wrapped him in its riddle.

But a genuine surprise at last awaits the audience, for its mysterious hero approaches the footlights and seems about to speak, to tell the *secret* of his rôle. Indeed, before he speaks the simple loosing of his garment has disclosed far more than words can ever briefly tell. He is identified at last!

Not only must we now acknowledge him, as he stands before us in the long-familiar character of the Anglo-Saxon Race, for he it is who has thus masqueraded in our midst, but the intellect of humanity is well-nigh staggered at the crowding possibilities also involved in his now fully proclaimed right to an *origin* we least anticipated!

Strange and unlooked-for is the disclosure which thus dawns upon us, so that with awe we well may ask: "What, indeed, hereafter, may we not expect?"

As the quickened thought speeds backward over former passages in the drama, the past is understood. And as it shapes itself, the present, too, assumes new magnitude. For underneath his modern plaid a "coat of many colors" identifies him with a part played centuries ago by one whose dreams begot for him but exile, and for those who sold him, plenty in the days of famine.

There is *blood-relationship and lineal genealogy* involved in the revelations dawning on us. They link us to a mighty Raçe, and pledge to us a grander destiny!

The curtain has not fully rolled away—the huge proportions of the modern stage require a large one; so as it rises let us study what we see before us, for the drama will soon begin again and sweep us onward with but little time for retrospection.

It is upon the final decade of the current century that our curtain lifts. Its scenery is panoramic; the world itself lies spread upon the stage; for the first time all the actors stand arranged together, not one is missing, and OUR RACE is central to the group. It seems, indeed, as though the coming scene were in reality to be the final one of all.

When Bishop Whipple, in his opening address at the late Episcopal Convention, closed with the impressive words—"We are living in the *eventide* of the world, when all things point towards the second coming of our King,"—he voiced a conviction that is simply world-wide. For in protean form we find this sentiment responsively echoed among all kindreds, tongues, and peoples. Not, perhaps, world-wide in the sense of individually believed, everywhere, and by all, but universal, rather, in that those, among all peoples, who are faithful, severally, to their own traditions, have, separately, light enough, in the darkest places, to point unto a dawn believed to be already far advanced into the twilight stage.

In the opening paragraph of that powerful volume, "Our Country," which has lately swept the land with its editions, Josiah Strong addresses his audience in the same spirit: "There are certain great focal points of history toward which the lines of past progress have converged, and from which have radiated the moulding influences of the future. Such was the Incarnation; such was the German Reformation of the sixteenth century; and such are the *closing years of the nineteenth century.*" Indeed, Turks and Bramins, Jews and Christians, all unite in watching for some one, and a golden age; and all are agreed, at least in one thing, that an Advent is at hand.

Theosophists, too, and Kabbalists join in this common watch, and confidently announce that there is a mystic presence in the very air; and even infidels are convinced of the nearness of an era which they designate as that of "the Coming Man," whom they, however, only hope to find in evolution and the like.

This hope is everywhere, and not only among deeper thinkers, but, ever and anon, it also stalks like a spectre through the common intellect, quickens the universal heart, and formulates an ill-defined unrest.

It will be agreed that all men are now ready not to be surprised at anything, and are always on the *qui vive* for some newer and more startling tidings out of rumorland. Look, for instance, politically at Greece. All reports agree that the Greek populace is simply delirious with joy over the late royal marriage, and that no such excited public welcome has been seen in a European capital before our times. Why? Simply because the heir apparent has made a brilliant match with a Prussian princess? Not at all. The *secret* of the popular fervor lies in the old familiar tradition that the glories of the ancient Greek empire would be revived when a ruler named *Constantine* should wed a bride named *Sophia.* It is said that the young prince was avowedly named in deference to this tradition, and to the exuberant Athenian imagination there is nothing less than the hand of destiny in the fact that his German bride bears the name of Sophia.*

In Constantinople the Mohammedans have looked with growing dread, of late years, upon the face of the Saviour reappearing through the paint which centuries ago was put upon the dome of Saint Sophia to conceal it. This was when it was changed from a Christian temple to a mosque. There is a common belief that the edifice is now unsafe, will soon fall, and tradition states that with its fall "the Sick Man's" rule will pass forever out of Europe.

In Italy there is a parallel tradition with reference to the Church of Rome. But a single niche now remains to receive the bust of a pope apotheosized. When the present Leo XIII. dies, his own will occupy this last remaining niche, and there will be no room for that of his successor in the Papal Gallery. Does this portend a pedestal elsewhere—*or what?*

What indeed does this consensus of tradition mean, this concert of human superstition? Something, surely; and latent though it be, in shadowy vestments still, he reads but crudely through the lines of current human thought who does not feel impressed by the proportions of the intense expectancy that wraps a *waiting* world.

In the mean time it is with our own race that we are most concerned, and, as it now occupies the central place among the throngs upon the stage, let us draw nearer to the footlights and read its score upon the programme.

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* *Christian Herald.*

II.

THE PHILOSOPHY OF FACTS.

HONOR to whom honor is due. It was Frederick III. of Austria who invented, for the fictitious empire of the Hapsburgs, the formula A. E. I. O. U.; but events have shown the true cipher and its reading to be

A. E. I. O. U. Y.

ANGLIÆ EST IMPERARE ORBI UNIVERSO YISRAELÆ—*It is for the Anglo-Israelites to dominate the Universe.* With this correction we adopt the formula, and rewrite it in the vowels of a tongue which has already established itself as the human voice of coming generations.

This is the day of "false Christs," "false prophets," "false creeds," "false weights," and "false science." It was foreseen of old, and none of these tares, which are to grow up with the wheat, until the harvest-time, is so ambitious, now, as the "false language"—Volapük—whose votaries aspire to make it universal, in the very face of facts which give the field already to the Saxon tongue. "The pure language" in which God's people "shall serve him with one consent" has not been left for modern genius to construct, and while "in the last ten years there have been no less than ten different attempts to produce a language which should be still simpler and more perfect than Volapük," the English language has prosecuted its conquests none the less effectively because without ostentation, and those who use it do not hesitate to translate the word of God into all other languages—except Volapük—pending, in faith, the day when all men shall be glad to read it in their own.

As the present century draws near its close,—a century whose annals have cut themselves too indelibly into the tablets of history ever to be lost hereafter,—it is meet that we review our past a moment, so we may with more philosophy look on towards what future years have probably in store.

There is no fact so prominently before the human race to-day as that which records the unprecedented growth of the Anglo-Saxon race. It is a theme that has already focussed the attention of all other races, and has filled their wisest statesmen with concern. And it may well enlist attention; for if there be a prophecy in *facts*, it is a subject calculated to exercise the self-preserving sentiment of all surrounding peoples.

If the "survival of the fittest" be indeed a sound principle of progress, then it legitimately sweeps into the "struggle for existence" not only the individuals within a class, but, far more broadly, it must ultimately involve the very destiny of the class itself, and hence in its relentless working the fate of nations is wound up. Nor is this fate to be considered a remote contingency from modern standpoints.

Though it is sometimes true that statistics are misleading, those which stand as the exponents of present Anglo-Saxon greatness are far too powerful to be slightingly dismissed, if we are intelligently to discuss the equation of earthly human destiny. Prolific beyond all former precedent, this race is doubling at a ratio that has already grievously alarmed all the other and enlightened denizens upon our narrow sphere.

In the decade from 1870 to 1880 the world increased about 9¾ per cent in population. In the mean time, Great Britain increased 10½, the United States 31, Australia 56½, Canada 14¼, and South Africa (Anglo-Saxon) 73¼ per cent. No other nation, save Belgium, has increased over 11 per cent, and France but 1.67 per cent.

At such a rate of increase all other nations must in time be smothered out: and this is just what rival statesmen fear and yet are impotent to check. M. Prévost-Paradol, commenting upon this topic, strikes its keynote as follows: "Two rival powers, but only one as to race, language, customs, and laws—England and America—are, with the exception of Europe, dominating the world. How is it possible not to recollect we could once have hoped that our race and language would be chosen by European civilization to invade the remainder of the world? We had every chance on our side. It was France which, through Canada and Louisiana, began to embrace North America; India seemed to belong to us; and were it not for the mistakes political liberty could have spared to our forefathers, the language and blood of France would, in all likelihood, occupy in the world the place the language and blood of England have irrevocably conquered; for destiny has spoken, and at least two portions of the globe, America and Oceanica, henceforth and forever belong to the Anglo-Saxon race. Moreover, nowadays, a book written in English is much more widely read than if it had been written in French; and it is with English words that the navigator is hailed on almost all the accessible coasts of the earth.

"However," he continues, "this actual predominance of the Anglo-Saxon race everywhere out of Europe is but a feeble image of what an approaching future has in store for us. According to the most moderate calculation, founded on the increase of population during the last decennial period, the United States will number more than a hundred millions of inhabitants at the end of the present century, without speaking of the probable annexation of Mexico, and of the extension of the American Republic to the Panama Isthmus. Brazil and the several states of South America weigh very lightly by the side of such a power; and they will disappear when the masters of the northern continent think fit to extend themselves. For instance, had the secession succeeded, there is no doubt whatever that the new Southern Confederation would have invaded Mexico much sooner than the reconstituted American Republic will attempt. At all events, the American continent is, in its whole extent, destined to belong to the Anglo-Saxon race; and, if we take into account the increase of speed which is so very notable in human events, it is very likely that such an important change will be accomplished in the course of about a century, or a century and a half.

"It is not the less certain that Oceania belongs forever to the Anglo-Saxons of Australia and New Zealand, and in that part of the world the march of events will also be very rapid. No doubt the discovery of gold greatly contributed to the rapid increase of the English population in Australia, but immigration has not diminished since the production of wool has become more important than the production of gold. Agriculture will soon predominate, and the plough will soon convert the soil to pasture. Lastly, industry and the merchant navy will show themselves before long, for the Australians will soon be tired of selling raw produce which they can manufacture and ship themselves; already they announce, with some degree of pride, that they export coals into the ports of the far East. Most certainly, if the mineral industry is developed, the coals brought at so great an expense from

Europe for the wants of Eastern shipping will be unable to compete with the Australian products. Truly it only suffices to look at the map to perceive the magnificent future reserved to the new states of Australia. Not only the European colonization of the remainder of Oceania will be their own work (and some day a new Monroe doctrine will forbid old Europe, in the name of the United States of Australia, to have a footing on one of the Pacific Islands), but it is easy to foresee that China, to which they stand nearer than any other civilized nation, will acknowledge them masters sooner or later. It is also certain that the United States will play a great part in the East from the day when their coasts on the Pacific will be in full activity, and when San Francisco, already so commercially busy with the East, will have become a powerful rival in the same quarter of the ocean. But Australia can beat the United States in speed; in any case she will ultimately contend with the United States for the commercial and political supremacy in the farthest East; for geography has its laws, and when two nations, equally civilized, contend for commercial or political domination over any part of the world, it is the nearest one which has finally the most chance of being successful. Therefore, in all probability, China will be for Australia what India has been for England; and should England collapse one day, it is not the less probable that her Indian Empire would fall into the hands of Australia. But let us put aside all conjectures. Whatever power (the United States or Australia) may dominate in China, India, and Japan—it may be that England maintains her empire in these regions for a long time, or that she abandons it to the young competitors to whom she gave life—our children are not the less assured to see the Anglo-Saxon race mistress of Oceania as well as of America, and of all the countries of the farthest East that may be dominated, worked, or influenced by the possession of the sea. When affairs shall have reached that climax—and it is not too much to say that two centuries will suffice for it—*will it be possible to deny, from one end of the globe to the other, that the world is Anglo-Saxon?*

"Neither Russia nor united Germany, supposing they should attain the highest fortune, can attempt to impede that current of things nor prevent that solution—relatively near at hand—of the long rivalry of European races for the ultimate colonization and domination of the universe. The world will not be Russian, nor German, nor French, alas! nor Spanish. For it can be asserted that, since the great navigation has given the whole world to the enterprise of the European races, three nations were tried, one after the other, by fate, to play the first part, in the fortune of mankind, by everywhere propagating their tongue and blood, by means of durable colonies, and by transforming, so to say, the whole world to their own likeness. During the sixteenth century it was rational to believe that Spanish civilization would spread all over the world; but irremediable vices soon dispersed that colonial power, the vestiges of which, still covering a vast space, tell of its ephemeral grandeur. Then came the turn of France; and Louisiana and Canada have preserved the sad remembrance of it. Lastly, England came forward; she definitely accomplished the great work; and England can disappear from the world without taking her work with her—without the Anglo-Saxon future of the world being sensibly changed.

"Even supposing that Russia should possess Constantinople, she will never be able to balance the naval power of the Anglo-Saxons, and her military progress on the Asiatic continent will be at once stopped when she happens to meet either England in India, the United States or Australia in China. Furthermore, no power, however grand or potent, can pretend to firmly extend its race and blood by domineering over and deriving profit from subjected people, when it is impossible to assimilate them, or to expel them from their native soil, or to replace them on that soil. For instance, had the colonizing work of England been confined to make profit of India, there would not be any reason, even now, that the world should belong to the Anglo-Saxon race. We must always distinguish a factory from a colony worthy of the name. India is but a factory; but North America, populated with emigrants, has been an English colony, as Australia is now, and it is through these two strong branches that the English race has taken possession of the two continents. Russia could not do that, even in the supposition that her good fortune should encounter no obstacle. Firstly, there is nothing to prove that the Russian race is naturally emigrant and colonizing; besides, countries which can be usefully colonized, and that can still be occupied in the world, are without importance compared to the two American and Australian continents invaded and definitely acquired by the Anglo-Saxons.

"And it is owing to the second motive that united Germany cannot entertain the hope to counterpoise the Anglo-Saxon in the remainder of the world; for, on the one hand, Germany is popular and prolific for emigrants, and on the other, supposing that her great fortune should be completed according to her own wishes, she would have with Holland (as she has already with Hamburg) a navy and a population of sailors at her disposal.

But Holland could bring to united Germany only factories like Java and Sumatra, and could give no space proper to the foundation of a truly German colony. Therefore it is very probable that the tide, so rich, of German emigration would continue to flow, without any profit for the metropolis, into the veins of the United States of America, which have absorbed it hitherto. Moreover, should Germany, always jealous and proud, resolve to direct that tide of emigrants towards some war-colony over which her flag should wave, that war-state, the situation of which is not easily to be ascertained, would never counterbalance the American and Australian continents, henceforth belonging irrevocably to the Anglo-Saxons.

"Thus we can foretell through imagination that future situation of the world, and glance at that picture the main lines of which are, so to say, already sketched by the hands of fate. And if we are inclined seriously to ask ourselves in what time earth shall have taken that new form, we shall easily perceive that two centuries are scarcely necessary to bring to its apogee the Anglo-Saxon grandeur in the Oceanian region as well as on the American continent. That greatness once established, no one shall be able to menace it from without, like Rome, which was surrounded on every side by a barbarous world. There are no more barbarous nations, *and the race which will be invested with the guidance of mankind* will have to fear neither the competition nor the appearance of a new race."

Certainly this is remarkable testimony, and frank concession, from a non-Anglo-Saxon source! and it ably endorses the views of an eminent copatriot, Victor Hugo, who in 1842 wrote thus in *Le Rhin:* "England holds the six greatest gulfs in the world, which are the

Gulfs of Guinea, Oman, Bengal, Mexico, Baffin, and Hudson; she opens or shuts at her pleasure nine seas: the North Sea, the English Channel, the Mediterranean, Adriatic and Ionian Seas, the Ægean Sea, Persian Gulf, Red Sea, and Sea of the Antilles. She possesses an empire in America, New Britain; in Asia an empire, Hindustan; and in the great ocean a world, New Holland. Besides she has innumerable isles upon all seas, and before all the continents, like ships on station and at anchor; and with which, island and ship herself, planted before Europe, she communicates, so to speak, without dissolving her continuity, by her innumerable vessels, floating islands. The English people is not of itself a sovereign people, but it is for other nations an empire. It governs feudally 2,370,000 Scotch, 8,280,000 Irish, 244,000 Africans, 60,000 Australians, 1,200,000 Americans, and 124,000,000 Asiatics; that is to say, 14,000,000 of English possess upon earth 137,000,000 of men." These figures, startling then (1842), have grown unto still more enormous proportions in the generation since they were written; and yet, even then, this alien writer grasped the situation fully, and still further intensified his unsolicited testimony to the wonderful preeminence of the Anglo-Saxon race, by adding: "All of the places we have named in the pages just read, are the hooks of the immense net *whereby England has taken the world.*"

But still earlier was this growing precedence perceived, for in his *Force Commerciale de la Grande Bretagne,* M. Dupin wrote in 1826 as follows: "In Europe the British Empire borders at once towards the north upon Germany, upon Holland, upon France; towards the south upon Spain, upon Sicily, upon Italy, upon western Turkey. *It holds the keys* of the Adriatic and Mediterranean; it commands the mouth of the Black Sea as well as the Baltic. In America it gives boundaries to Russia, towards the Pole; and to the United States, towards the temperate regions. Under the torrid zone it reigns in the midst of the Antilles, encircles the Gulf of Mexico, till, at last, it meets those new states which it was first to free from their dependence on their mother-country, to make them more surely dependent on their own commercial industry, and, at the same time, to scare, in either hemisphere, any mortal who might endeavor to snatch the heavenly fire of genius, or the secrets of its conquests; it holds, midway between Africa and America, and on the road which connects Europe with Asia, that rock to which it chained the Prometheus of the modern world.

"In Africa, from the centre of that island devoted of yore, under the symbol of the cross, to the safety of every Christian flag, the British Empire enforces from the Barbary States that respect which they pay to no other power. From the foot of the Pillars of Hercules it carries dread into the remotest provinces of Morocco. On the shores of the Atlantic it has built the forts of the Gold Coast and of the Lion's Mountain. It is from thence that it strikes the prey which the Black furnishes to the European races of men; and it is there that it attaches to the soil the freedmen whom it snatches from the trade in slaves. On the same continent, beyond the tropics, and at the point nearest to the Austral pole, it has possessed itself of shelter under the very Cape of Storms. Where the Spaniards and the Portuguese thought only of securing a port for their ships to touch at, where the Dutch saw no capabilities beyond those of a plantation, it is now establishing the colony of a second British people, and, uniting English activity with Batavian patience, at this moment it is extending around the Cape the boundaries of a settlement which will increase in the south of Africa to the size of those States it has founded in the north of America. From this new focus of action and conquest it casts its eyes towards India; it discovers, it seizes the stations of most importance to its commercial progress, and thus renders itself the exclusive ruler over the passes of Africa from the east of another hemisphere. Finally, as much dreaded in the Persian Gulf and the Erythrean Sea as in the Pacific Ocean and the Indian Archipelago, the British Empire—the possessor of the finest countries of the East—beholds its factors reign over eighty millions of subjects. The conquests of its merchants in Asia begin where those of Alexander ceased, and where the terminus of the Romans could not reach. At this moment, from the banks of the Indus to the frontier of China, from the mouths of the Ganges to the mountains of Thibet, all acknowledge the sway of a mercantile company shut up in a narrow street in the city of London."

Mr. Vernadsky, a Russian, can certainly be trusted to treat this topic with the least exaggeration; and as he is a genuine hater of Great Britain, his unwilling testimony is all the more valuable. He says as follows:

"Britain is a menace to the safety of Europe. She is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons or her colonies. Her fleet dominates every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China. She has built up by the sword a military power in Asia which secures her government over two hundred millions in India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than that of Russia, and greater in extent than all Europe, without Russia."

Hear again, and finally, Victor Hugo, in his eulogy of the "mother-country" of OUR RACE,—but only our modern foster-mother, for had Hugo's vision climbed to higher pinnacles, and viewed as Balaam did, he had said even more than this :

"Over that sea, in calm majesty lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England, thou art justly proud of thy colossal strength—more justly of thy god-like repose. Stretched upon the *Rock*, but not like Prometheus, and with no evil bird to rend thy side, rests the genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny.

"Dare I murmur that the mists will clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come—it is coming—it has come! The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of England. Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed. The lamp of her faith, kindled at the apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her greatness has enchanted the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe."

Surely we all who sprang from her still have our part in all this future; and certainly we of Puritan descent and of Anglican origin, whether we be of "Old New England" or hail from other parts of this great Wessex of the Saxon race, may boast that we are eldest brother in this brotherhood of Isaac's sons.

Nor do I hesitate—in thus ascribing to our racial *Alma Mater* all the praise and more that aliens give her—to wish my words may mean the whole of all that they imply; for I am too well convinced that those of my fellow-countrymen who are true to their descent, and look beyond it, higher up the stream, are well aware that all which can be uttered here, of her, is echoed back, from England's shore, of us. We have quoted from strangers quite enough to show that it is no mere mutual-admiration society which binds these brother-nations to each other,—certainly it is no *Anglo-mania*, in its opprobrious sense, that leads me to indite my meed,—and that even Disraeli's greatest rival is proud of "the daughter of my people," whom we name Columbia, is borne out by more than we could quote out of his writings. For instance—

Mr. Gladstone says: "There is no parallel in all the records of the world to the case of that prolific British mother who has sent forth her innumerable children over all the earth to be the founders of half a dozen empires. Her eldest daughter, the American Republic, has risen in round numbers in one single century from two to forty-five millions"—sixty-five this census will proclaim,—but the figures are as naught, since long ago they got beyond all accurate computation whenever they are sought and summed.

From the very nature of the case England is forced *outward,* from her little island home, into other lands; and all on whom she sets her colonial seal become English in the end. With us the process is exactly reversed, although the same *result* ensues: the people *come,* from all parts of the earth, to dwell beneath Manasseh's flag, and her great seal marks their children for her own. Our common ancestral origin was by *adoption;* and just as Jacob made the Egyptian lads his own first-born, so we, their children, are adopting, and adapting, all men to our ends. The underlying principle of all this is *Hebrew,* and finds its counterpart only in Saxon lands. "The stranger that dwelleth with you shall be unto you *as one born among you,* and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Lev. xix. 34); and "As ye are, so shall the stranger be before the Lord" (Num. xv. 15).

The outcome of the British process is EMPIRE, and as the tide fills up, and floods back to the central fount, "*Confederation,*" now already begun, will unite her "company of nations" into one grand group; while, by the American plan, starting from a fundamental company of independent sovereignties, *Centralization* grows with age, and its outcome is REPUBLIC. With Ephraim it is Nationality, with Manasseh it is Popularity, and with the twain, at length, it is to be Fraternity. For the philosophy of this dual process is nothing short of an eventual union of two ever-independent ensigns wherein is wedded MIGHT.

When the "Color Guard" of such a RACE stands beside the standards of its eastern and its western halves, and behind them range the serried flags of countless states and nations, the armies of the tribes they represent will be invincible ; and although, for weapons, they shall wield but olive boughs and palms, there shall be found none to fight against them.

We have purposely selected the foregoing extracts from out of an unwieldy mass of similar testimony, because they have the special merit of consecutive descent, are at once the absolutely unprejudiced, and at the same time the amazed, prophecy and fulfilment of Anglo-Saxon growth during the present century. They likewise are of special value in that they chiefly concern the main Anglo-Saxon trunk, from whose sap and vigor all the growing boughs derive their life.

Each of these separate boughs has its own independent history, fulfilment, growth, and resource inexhaustible, and each has been the theme of glowing pens.

Concerning the brilliant outlook of our own great branch of Anglo-Saxon greatness, one cannot do better than peruse the testimony collected by Rev. Josiah Strong in his stirring brochure "Our Country," the whole of which volume we endorse, and refer to, as collateral and "blind evidence"—wrought in wiser potence than it knew, *and therefore all the more significant*—upon the subject-matter, and the truth, set forth in this present volume.

The Race, however, is our theme, and this is broader than the folds of any single flag that at present casts its shadows on the Saxon birthright.

As fruitful as the "bough of Joseph," the Anglo-Saxons have luxuriantly overrun the wall that hedged them in two centuries ago, and now are spreading out into all the "desolate heritages" of the earth. Here they double still more rapidly, and crowd not only the ill-fated natives but all other competitors into the corners, for, Engle-men by name, they literally press, as with the horns of unicorns, towards the angles of every continent that stops the sea. Their ports are closed not day nor night, and in their busy marts more than half of the whole industry of the world is already centred.

We are now nearing the close of our most prosperous decade; its statistics are as yet but crude, for they almost outgrow our powers of arrangement. But if any one is still at all doubtful of the future of Anglo-Saxondom, or disposed to question the statistical FACT that already, to-day, this race stands head and shoulders above all other peoples of the earth, and is moving onwards, in every line of progress, at a constantly more accelerated rate than they, we refer him to another volume which should be in the hands of every English-speaking statesman, "The Balance Sheet of the World," by the celebrated statistician, M. G. Mulhall, F.S.S., London. The edition for the decade just ending will not be out until late in 1890, but the figures collated in the edition of 1880 are sufficiently startling earnests of what may henceforth be expected.

Mr. Mulhall's tabulated statement of the port-entries of all nations for the ten years under consideration shows that, while the tons burden of the world were 50,000,000, the United Kingdom, British Colonies, and the United States contributed 28,000,000, or more than half.

One half of the whole industry of the world is already in Anglo-Saxon hands. In millions of dollars the increase for the ten years was, for all the earth, 9330; while it was for Great Britain 1685, United States 2625, Australia 285, Canada 140, and South Africa 70; making a total of 4805 millions *increase*. To this increase can also fairly be added that of South American industry, 120 millions, the bulk of which is represented by British capital. In 1880 the industry of the earth, expressed in millions of dollars, was 10,120 for Great Britain and 10,020 for the United States. These two nations headed the list, being followed by France and Germany at about 6000 millions each, and by other nations at a far greater disparity. By industry we mean commerce, manufactures, mining, agriculture, carrying-trade, and banking.

But they are fraternal nations—brothers "John" and "Jonathan,"—and like the "ten thousands of Ephraim and the thousands of Manasseh," their united industry of 20,140 millions of dollars is three times as great as that of any other single race on earth. Truly these Hebrew names—JOHN, "the mercy of the Lord," and JONATHAN, "the gift of the Lord"—which their posterity delight in using, are well derived from their paternal JOSEPH—"increase" or "addition"!

During this full decade (1870–1880) more than one half of the increased consumption in cotton, wool, flax, jute, etc., has been within their domain, and in the decade now closing the proportion is still greater. This race produces more than 50 per cent of all the wool, and the United States alone 75 per cent of all the cotton, raised upon the earth.

The increase for the world in manufacturing has been $2,790,000,000, of which $1,620,000,000 has been among those using English pints and pounds and inches. That for all Europe (non-Anglo-Saxon) was but $1,000,000,000.

Of the 120 million tons increase in coal production (1870–80) they owned 90 millions, or three quarters of the whole; five sevenths of the increase in iron was smelted in their furnaces, and out of it they wrought two thirds of all the steel that marked that decade's increase; in every case far more than half!

In general terms, the study of the commerce of the world for the past twenty-five years (1861 to 1885) shows that, out of $250,000,000,000 (giving the value of the exports and imports in round numbers), Anglo-Saxons have measured and *re-measured* far more than half.

Two thirds of the carrying-trade about the globe is done in Anglo-Saxon "bottoms," and as a travelling race it purchases three fifths of all the railroad tickets sold the world around.

It is due also to their business thrift and enterprise that we own two fifths of all the electric wires that nerve the business world, and over all of it send twice as many messages, per inhabitant, as the continental nations of Europe.

In this same decade two thirds of all the silver and gold drawn out of the earth was delved by Anglo-Saxon hands, and in their mints the bulk of it received the impress of their coinage. More than half of the coined specie in existence is used in Anglo-Saxon trade, and it has already accumulated more than one third of the earth's surplus wealth.

It is but a question of time ere the Anglo-Saxons will control the whole of it; for they stand at the gates of revenue, and belt the earth with colonies which stride towards wealth and empire at unprecedented lengths, and share them only with each other.

They are better fed and better clothed than any race on earth, and per inhabitant are almost *doubly* richer than the whole world's average! They are also less in debt. But three nations of the earth had, in 1880, effected any appreciable reduction of their national debt; these were Great Britain, the United States, and Denmark. The world's public debt was then about 30 billions of dollars, of which Continental Europe was responsible for some 22 billions, while the debt of Anglo-Saxondom was, all told, but about 6 billions. It is also noticeable in this connection that while the debt of the Anglo-Saxon race is almost entirely held in *native* hands, that of the rest of humanity is in foreign ones, and that far more than half of it is actually held by Anglo-Saxons as creditors.

This race, *in fact*, holds bonds and mortgages on all the world. It lends to all, and borrows naught from any, and thus it has inherited a promise made to Israel: and not this promise only, for as ISRAEL it is, indeed, "the head and not at all the foot" in every national classification.

We literally control the earth, as Joseph did the land of Egypt, and are filling up its garners against days of famine, and our posterity will yet counterpart that ancient story to the very letter!

In earnings the United States lead all other nations. Those of the Saxon race are more than two thirds the earnings of Continental Europe and more than one third those of the whole earth.

In 1880 Europe had a deficit of 380,000,000 bushels of grain, while the United States alone had a surplus of 370,000,000. The European deficit in meat amounted to 853,000 tons, while Australia alone had a surplus of 838,000 tons. The United States swelled this Anglo-Saxon surplus by 1,076,000 tons, and Canada by 170,000 more! Of all the grain surplus of the earth, 22,000,000 bushels, in 1880, 17,000,000 were held by Anglo-Saxons; and of the 2,144,000 tons of meat, the surplus on the hoof, 1,931,000 tons, was owned by America, Australia, and Canada.

And the crops and income have been equally as promising ever since in Saxon lands. For the current year we cannot yet begin to give the correct figures, but from our own country the returns were sufficiently formulated last Thanksgiving day for Dr. T. DeWitt Talmage to strike these "Sparks from the Anvil" in the N. Y. *Observer,* Nov. 28, 1889:

"Look to-day at the harvests. I do not suppose that for more than three or four times within the memory of anybody there have been such harvests as we have had this year. The grain-fields have passed their harvests above the veto of drought and deluge. The freight-cars are not large enough to bring down the grain to the seaboard. The canal-boats are crowded with breadstuffs. Hark to the rushing of the wheat through the Western corn 'elevators.' Enough to eat and at cheap prices. Enough to wear and of home manufacture. Clear the track for the rail-trains that come down, bringing the wheat and the barley, and the oats and the hops, and the leather, and everything for man, and everything for beast."

Taxation has declined in Anglo-Saxondom alone. In every other nation it has increased, both positively and relatively. Inexhaustible in resources, conscious of their strength, conservative, far removed from foreign strife and almost rashly confident, they have proverbially neglected all of those dire expenses for war which have so sapped the personnel and wealth of other peoples. Our own American military expenditure is relatively *the least of all nations,* and in absolute figures is less than one fourth of the general European average. As an Imperial race, controlling subject millions, the war expenses of the Anglo-Saxons, including every species of back debt and future preparations, are literally insignificant.

Truly do they "dwell alone" and are "not to be numbered among the nations." "Terrible from their beginnings and hitherto," they are an undefeated people, for they have waged no unsuccessful foreign wars, and seem to be convinced, as though indeed they were called Saxons by inheritance in I-saac's name, that no weapon formed against them can prosper or prevail.

But to what purpose shall we further itemize these well-known, oft-referred-to, and deeply significant facts? The world is already Anglo-Saxon; for bulk and resource, prospect and vitality, are the elements which go to swell the balance, which accumulates in their behalf, against all other races thrown together in the scale. They literally own its mines, coin its money, and control its industry; they raise its food-supply, lock up its surplus, and conduct its trade; they stand at the world's gates of commerce, invent its means of progress, and cultivate its intellect; they elevate its religion, stem its tide of errors, tone its morals, and faint not at liberating its oppressed inhabitants.

If "there were giants in those elder days," what shall we say of them in ours—a "kingdom of stone," and of stability, inheriting "the earth and the fulness thereof," as though by "birthright" it were theirs!

In population the United States already, and as but a single shoot of the Saxon trunk, come next after the Chinese Empire, British India, and the Russian Empire; in area, only the Chinese and the Russian empires are before it. In density of population to the square mile Norway stands next, and twenty-six of the principal nations come before this country! What room is here for yet indefinite expansion! and what limit shall we set for Saxon influence in international affairs, when all their heritages teem with children at their full?

In a century and a half their science and commerce have changed the face and future of the earth; already they outnumber the inhabitants of Europe, and over the face of the globe, where all other races have successively failed to maintain themselves in competition, they rule heathen empires, and occupy the isles and borders of the world.

"Men as they grow old are apt to become pessimistic in their philosophy and to waste their time in unavailing regrets that the former days were better than these. General Montgomery C. Meigs, U. S. A., is an exception to this rule, for he is full of the most optimistic views of cheerful prophecy as to the future of the country he has done so much to serve. He anticipates for us by the end of this century a population of nearly ninety millions (89,653,333), by the middle of the next century 381,763,837, and before its close, that is, in 1990, 1,206,562,248, or a population nearly, or quite, equal to the total population of the globe at the present time. This will give 399 persons to the square mile, England having now 389, China 420, and Belgium, 434. 'Such a nation,' says General Meigs, 'will have a power and a commerce and industry not heretofore known to the world. Our ships and those of our allies will bring the spare products of every land to our shores. Systems of interior land and water transport, perhaps mostly operated by electric power, will rapidly and cheaply distribute them.' For New York City a population of thirty millions is prophesied for 1990, and a total urban population at that date of 240 millions. These speculations appear in the number of *Science* for Aug. 16, 1889.

"With reference to them, General Meigs says in a private letter to us:* 'The facts are from the census reports and the best writers on the laws of population.

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* *Army and Navy Journal.*

The inferences are simply the results of applying these facts and laws to augur the progress of our country on the hypothesis that natural laws which have held sway here for two hundred and fifty years will probably hold good for fifty or a hundred years more, without a great change. Allison in 1840, after Malthus in 1798, asserted that from 1640 to their dates the United States had doubled its population every 23½ years. The census reports of the United States show that this law has continued to our day."

This assumption of General Meigs is thus not without the warrant of human induction,—all we have to go on in the scientific premises, which utter no dissenting voice; but beyond the pale of science we have corresponding promises to Israel, from the prophets of her race, and who, if the facts bear out the things predicted, stand uncondemned, and are worthy of credence in all things else to which they also testify.

"They shall increase *as they have increased.* And I will sow them among the people. And they shall remember me in far countries; and they shall live with their children, and turn again. . . . And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord." (Zech. x. 8, 9, 12.)

The general then continues:

"The destructive waste of civil war appears in a strong light, when it is shown that while we buried about four hundred thousand men on both sides, there are now in the United States some nine million fewer people than if peace had reigned among us in the five years following 1860. In these tables, it seems to me, the army and navy have an interest. Nations, of such magnitude as ours will be within the life of the rising generation, cannot afford to be without the means at command to make a quick display of powerful force, which will generally prevent the necessity of its actual use by the government responsible for the maintenance of tranquillity and order. And it will become more and more necessary to provide and maintain a body of highly educated and trained men to cultivate the knowledge of military and naval science, free from the pursuit of trade, politics, and wealth, whose rewards will become more and more engrossing as population and wealth and luxury increase. Our grandchildren will be members of a commonwealth of 284 millions of citizens. No such empire has ever existed. When at height of power, Rome, the empire, had 120 million people. As its citizens and soldiers grew rich and luxurious, depending on force to maintain its power and integrity, it was no longer able to withstand the inroads of northern barbarians driven from their forests by the laws of natural multiplication and increase of mankind. What was to the 31 millions of 1860 an enormous and crushing expenditure for defence will be a trifle to the 280 millions of 1940.' "

It is sometimes ignorantly maintained that the remarkable increase of Anglo-Saxon population is due mainly to the present influx of alien emigration, which in time must cease. This is absolutely contrary to facts. In 1880 the total foreign-born population in the United States was but 6,679,943, or only about one person in eight; and the grand total of immigration to the United States, up to 1884, was not quite 12½ millions—less than *one hundredth* of all the eaglets that have been reared in Freedom's eyrie!

No, the *Philosophy of Facts* disputes this vain and jealous animadversion, and investigation, upon every line of progress, serves only to enhance the Seal upon the Credentials which give to Anglo-Saxons the HEADSHIP among Adam's sons !

What TITLE have these people to their present greatness?

Who ARE they?

WHENCE have they been hewn?

By WHOM, and to what END, are they thus favored among men?

"Amazing phenomenon ! On all sides dead or dying nations; one trunk alone, the Anglo-Saxon, has life within itself, a life so vigorous that it is 'filling the earth with its boughs'" (Gen. xlix. 22; Isa. xxvii. 6).

WHENCE do its rootlets draw their sustenance?

In WHAT soil was "seed" like theirs *first* sown?

These are momentous questions, for around their answer hangs the whole Philosophy of History, and to sketch it is to write a glowing Romance !

III.

THE MIGHT OF AN IDEA.

THE story of the origin of the Anglo-Saxon race involves questions so grand and so far-reaching, questions which run back throughout all written history, and which, sweeping on beside the stream of prophecy, map out the scheme of man's remotest future, that to consider them in brief, and well, is well-nigh but in vain.

What shall be said if in these latter days this mighty race of modern times, this giant of the human story, is now about to be revealed to us, as well as unto all mankind, as *identical* with ISRAEL itself,—*literal* "Israel,"—that Ten-tribed Kingdom "*lost*" amid the mountains of the Medes so many centuries ago!

The finding of these tribes is vital to the very integrity of the Bible. Hence they have been sought for far and near, and by none so earnestly as by explorers of the Saxon race. How still more thrilling will their romance be if at the last these very ones who have pursued the search most diligently shall receive the greeting: "O foolish people, and slow of heart to believe all that the prophets have spoken; ye have but sought yourselves! *Ye* are the 'blind people that have eyes,' for upon you, O Israel, has blindness been *allowed* in part to fall until the fulness of the times. Look now 'unto the Rock whence ye are hewn, and unto Sarah who bore you,' for the day of thy manifestation, as JESHURUN, draweth nigh!"

Oh that one could begin at Moses and all the prophets, and expound unto OUR RACE, so literally "called in Isaac's name" in all the Scriptures, *the things concerning themselves!* Oh that the spirit of Him that teacheth wisdom to the simple would but touch our inner eyes, and that He who leadeth Israel like a flock would herd them to this fold! For if their "loss" has been a means "of light unto the Gentiles," "their finding again will be as life" from "the valley of dead bones;" and if their "casting away" has been a means of chastening them for sin, their reacceptance will mean nothing short of God's "final effort" to redeem mankind!

The *Identity* of the Anglo-Saxons of the British Empire, and of the United States, with Ephraim and Manasseh and the tribes their fellows, is a claim so startling to us who have hitherto been taught to think ourselves as of purely "Gentile" origin, that the first and natural impulse is to reject it wholly. But whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord. The proofs are such as cannot be lightly gainsaid, and they have only to be examined to become as fruitful as the promises themselves.

For full fifty years this topic has been one of growing interest in Great Britain. Hundreds of thousands of volumes, dealing with it in every phase, have come from its press, and numerous periodicals and newspapers are constantly devoted to its discussion. The colonies have imbibed the zeal of its investigation, it has occupied the public stage, and numbers its believers by increasing millions.

Though it is of little import whether "any of the Pharisees have yet believed," it is enough to state that it already numbers in the ranks of its earnest advocates at least a dozen bishops, some six hundred clergy, and hosts of the laity of the Established Church. It has enlisted no little Royal patronage, and has stirred up a controversy the like of which has not since the days of the Reformation made so fair a bid to become wide, deep-seated, and concerned. In the mean time the grandeur of this truth has expanded more and more into a *common ground* upon which dissenting Protestants of every shade can reunite. In it the "Unity of Christians" becomes possible at last, and in so great a consummation possibilities inhere which had lain latent otherwise forever! It is the "flux" of Christian thought, the "bond" that may unite "all Israel" once more, and guide them quickly to their certain destiny.

The truth of this *Identity* gains rather than loses strength in the controversy. Nor is it too much to predict that if it shall continue to grow in the future as it has been spreading in the past, then it certainly is destined, in a day not very distant, to become a dominant and acknowledged factor, in the policies of an Empire of a "Great People," and of a Race, that hitherto have taken no steps backward.

As a political idea it is instinctive with puissant might. It sweeps into its scope all things terrestrial, lays down the lines of Empire with a rod of iron, and laughs at man's *diplomacy*, and scorns a world in arms against it!

The seeds of it were latent in the writings, and the statesmanship, of Disraeli. Had *he* been premier in Victoria's year of Jubilee, who shall say that, looking towards the hope of Judah, and the manifest destiny of England, he might not have found occasion to add yet *other* titles to Victoria's name?

As late advices intimate, the Pope of Rome is strongly urged to assume the title of "King of Jerusalem"! This appellation would be not only empty of significance, but be devoid of every guarantee, or hope of right, to exercise even a temporality therein. All Roman Catholic Christendom could not displace the Turk, though but a "sick man," upon such a plea. This was anticipated, centuries ago, when *Richard "Cœur de Lion"* assumed it as a right, and the Crown of Jerusalem will never fit the Papal brow.

But, upon the other hand, how startling would it be, how pregnant with political import, should the ministry of Great Britain, returning to a vigorous foreign policy, actually occupy the Holy Land, and accompany the act with a proclamation conferring upon England's sovereign the "Suzerainty of All Israel"!

What an Ensign that would be to lift upon the walls of Zion, to the scattered House of Judah—

The *Lion* of its *Royal Line!*
The *Unicorn* of *Israel!*

And the motto of *Benjamin*—

"*Dieu et mon droit!*"

And, "*Evil!*" indeed, might Britons cry, "*to him who evil thinks!*" if called upon in battle to maintain a gage thus hurled into the arena of "the Eastern Question"! For haply if the cause be *just* and founded upon FACTS, all who essayed to stem it would but find themselves arrayed, in vain, against "A CHOSEN PEOPLE," and not one *alone,* if its two halves are England and America, and its progeny a thousand colonies!

The predictions concerning the future of the Israelitish nation are most explicit, and look towards an earthly grandeur of the widest international scope. Let us enumerate a few of them:

"*This day* will I begin to put the dread of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." (Deut. ii. 25.)

The day thus selected for this beginning of Israel's military might is in notable keeping with the strange methods which always govern the councils of the Almighty. Viewed from the human standpoint, it was the least auspicious one in their whole history. They had wandered in the wilderness for thirty-eight years: "until *all the generation of the men of war* were wasted out from among the host, as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed" (Deut. ii. 14, 15). "So," continues Moses, "it came to pass, *when all the men of war were consumed and dead* from among the people, that the Lord spake unto me, saying, Thou art to pass over . . . THIS DAY. . . . Rise ye up, take your journey, and pass over the river Arnon : behold, I have given into thine hand Sihon the Amorite, . . . and his land : begin, possess, contend with him in battle." It is from this date that Israel truly reckons its prowess in arms, and whenever, since then, she has fought upon the Lord's side, the dread of her "thin red line" has prepared the certain victory. "*Annuit Cœptis!*"—"He has prospered our beginnings," even as Manasseh still records upon his seal; and down through all the ages, with the Scythians, Scots, and Saxons, and with Engle-men, and *new* Engle-men—both "blue and gray,"—the dread and fear of them still make the nations pause, before they take up arms doomed not to prosper or prevail where ISRAEL is the foe ! (Isa. liv. 17 ; 1 Sam. xxvi. 25.)

Moses certainly viewed Israel in its latter-day development, when of its leading tribes he, also, uttered this :

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of EPHRAIM, and they are the thousands of MANASSEH." (Deut. xxxiii. 17.)

And did Balaam's foresight look into the present day, and through it into Israel's further future, when he uttered: "God brought him forth out of Egypt; he has, as it were, the strength of a unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows"? (Num. xxiv. 8.)

After the Ten Tribes had been deported into captivity and *lost*, Jeremiah pronounced in their behalf this wonderful promise of future greatness: "Thou art my battle-axe, and weapons of war; for with thee I will break in pieces the nations, and with thee I will destroy kingdoms; and with thee I will break in pieces the chariot and his rider." (Jer. li. 20, 21.)

The following striking utterances are from Isaiah and Micah:

"Behold, I will make [of] thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." (Isa. xli. 15, 16.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Mic. v. 8, 9; vii. 16, 17, 20.)

It is certainly a great and *military* power that is described in such passages.

And certainly a people who were to perform so great a work in human destiny as is accorded here to *Israel* must of necessity make use of just such means as are now in Anglo-Saxon reach. In commenting upon the contrasted history of the two nations, Tullidge, in his "Kingdom of Stone," remarks: "It must command the assent of every believer in Divine Providence that England has been used as just such an instrument. This is a striking fact which is bound to force itself upon the attention, and call forth some expressions of surprise."

The mission assigned to "Israel" by her various prophets—i.e., to Ten-Tribed Israel after her deportation—exactly agrees with what Daniel prophesied should be the mission of the successor to Rome's temporal power. This successor was to be the "Stone Kingdom," that "smote the image upon his feet which were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them."

It was a *world-wide* dominion that Israel was to be trained to inherit, and this grander mission demanded the dure experience of a far longer pilgrimage than that from Egypt, which latter, even, needed forty years ere it fitted them to enter Palestine. Accordingly the prophets rise unto the theme so soon as Israel becomes "lost" in the northern wilderness. Thus Micah, immediately after the Assyrian invasion had led the tribes away, gives utterance to these words: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his inheritance? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old." (Mic. vii. 18–20.) This promise of mercy was *not* given to Judah, but unto "Israel," as the other prophets imply, thus:

"And the Lord said unto me, The *backsliding* ISRAEL hath justified herself *more than treacherous* JUDAH." (Jer. iii. 11.)

"And when her sister AHOLIBAH [i.e., Judah] saw this, she was more corrupt in her inordinate love than she [Aholah, i.e., Israel, or Samaria], and in her whoredoms more than her sister in her whoredoms." (Ezek. xxiii. 11.)

"Thine elder sister is SAMARIA, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is SODOM and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted *more than they* in all thy ways? (Ezek. xvi. 46, 47. Jerusalem, the capital of "Judah," is here addressed, and the whole chapter will bear reading in this connection, Samaria being "Israel.")

"Neither hath SAMARIA committed HALF of thy sins." (Ezek. xvi. 51.)

The generally mistaken idea is that the Ten-Tribed Kingdom was guilty of a greater enormity of wickedness than Judah, but the foregoing Scriptures utterly refuse countenance to such a notion, and the following promises intensify the belief that these Ten Tribes are now in existence, somewhere, as a nation, and as one notably under divine favor.

"Therefore, behold, I will allure HER, and bring HER *into* THE WILDERNESS, and speak comfortably unto her. And I will give HER vineyards from THENCE, and the valley of Achor for a door of hope; and SHE shall sing THERE as in the days of her youth, and as in the day when she came up out of the land of Egypt." (Hos. ii.)

Right here it is *àpropos* to refer to another promise, extended later on to the other kindom, *Judah herself,* and given, by the Lord through Isaiah, in Hezekiah's day. It is found in 2 Kings xix. 30, 31, and is as follows: "And the remnant [i.e., Heb. as per margin, "the escaping of the house of Judah that remaineth"] that is escaped of the house of Judah *shall yet* again take root downward, and bear fruit upward. For out of Jerusalem *shall go forth* A REMNANT, and they that escape [Heb. the escaping] out of Mount Zion: the zeal of the Lord of hosts shall do this."

Unto the wise, who, having eyes, *use them to see,* and whose highest "criticism" of the Holy Scriptures is an earnest, faithful study to interpret them *aright* (and not to analyze them out of sight!), this prophecy was fulfilled in a most wonderful and orderly way. It had already been shadowed, as a promise to David, when Nathan came to him (2 Sam. vii. 1–29), as God's messenger, and said: "Moreover I will appoint a place for my people Israel, and will *plant* them, that they may dwell in a place of their own, *and move no more.* . . . Also the Lord telleth thee that he will make thee a house. . . . I will set up thy seed [Solomon] after thee, and I will establish the THRONE of his kingdom *forever.* . . . If he commit iniquity, I will chasten him. . . . But my mercy shall *not* depart away from him, as I took it from Saul. *Thine* house and *thy* kingdom shall be established forever before *thee:* thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David."

Now it is manifest from the circumstances attending this promise that the place appointed and promised where Israel was to be *planted* in latter days was *elsewhere,* and it is equally clear that David's seed was to go with the Royal Remnant, and take the throne and sceptre with them. It is likewise patent to us, in the light of written history, that they (Israel) did disappear, and that David's seed and throne and sceptre have for centuries been also so well hidden that most men have forgotten them, and this too to the discredit of *our faith* in Jehovah's promise, as ratified by a covenant of salt and by an oath !

Moreover it is certain that this remnant did ultimately go out of Jerusalem, and out of human memory, in the days of Jeremiah, who was explicitly commissioned "to *build* and to *plant* ;" whose *own* disappearance is a MYSTERY, *and who took with him* the last children of David of whom we have any account in the Word of God !

Since then the centuries have multiplied, and their "fulness" is well-nigh rounded. It is time to find these "hidden ones," and Jehovah is touching the eyes of all who enter on the search with FAITH.

Certainly here are explicit *promises ;* certainly they were minutely *fulfilled* up to the point where Scripture *drops* their threads ; certainly their history has since that time been treated as a *mystery ;* certainly it is a fitting theme for faithful *study ;* and certainly, if its prosecution is ever *to be* rewarded, it is in *secular* history, and in these *latter days* that we must work.

The "canon" of God's Word was closed with John's last words in Revelation, and when the "age of Prophecy" ended that of "Fulfilment" began. *Its* "canon" is the record of human history ; and although its writers are not inspired, we all believe that they are accurate enough to light our paths. Surely if the pages of modern investigation are admitted by *disbelievers* to be fit ground whereon to base *their* infidelity, they will be strong enough to back our *faith*, if it can be shown that when *correctly* read, and read "between the lines," and illustrated by living Anglo-Saxon facts, they supplement most wondrously the Word of God.

Let us now continue our studies more particularly with reference to "Israel," unto whom, in the wilderness, the Royal Remnant of Judah and David eventually found its way. In point of time Israel was lost about a century and a half *before* Jeremiah and his wards; the latter followed them. It is therefore primarily necessary to obtain a clear idea of Israel's prophetic status after *its* deportation. This once obtained, and Jeremiah's mission and subsequent similar disappearance being kept sharply in mind, the true import of these separated events—as chapters of the same general transaction, but purposely and so consummately disconnected as to have begotten our inattention—begins to dawn upon us, and the compass of Jehovah's Romance, its thrilling *motif*, and its ever-broadening horizon loom grandly into view.

Hosea and Amos were specially commissioned to the Ten Tribes, and the former, very explicitly in his eleventh chapter, declares that God's purpose was a kindly one, and that the deportation had an *object*, grand, remote, and not even yet fully comprehended by the Church. "How shall I give thee up, EPHRAIM? how shall I deliver thee, ISRAEL? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy EPHRAIM; for I am God and not man:

the Holy One [of Israel] in the midst of thee." And again in the fourteenth chapter Hosea says of *Lost* Israel:

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto ISRAEL: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found."

In view of such promises as the foregoing, it is also manifest that this missing, i.e. *unidentified*, people must have been allowed to enjoy the privileges of Christianity, and perhaps been specially used for its peculiar spread, for which a long and painful training had so especially prepared them.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord [JEHOVAH], *The people which were left of the sword* FOUND GRACE IN THE WILDERNESS." (Jer. xxxi. 2.)

"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." (Jer. xxxi. 20.) Was it not unto "*the lost sheep of the house of Israel*" that the apostles were sent upon that chief of mercy's missions? And has that mission ended yet? Amos (ix.) tells us that the house of Isaac was not to be utterly destroyed by the captivity. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." And Jeremiah maintains that nevertheless, in spite of paradox, this scattered people still shall be *a nation* forever. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. xxxi. 35–37.)

Finally, let us quote this pleasant promise unto the deported tribes:

"Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, *yet will I be to them as a little sanctuary in the countries where they shall come.*" (Ezek. xi. 14–16.)

In his chapter on "The Anglo-Saxon and the World's Future," Josiah Strong, the author of "Our Country," after having surveyed the outlook, aside from any bearing upon the identity of our race with Israel, exclaims in glowing tribute, and in words which to us have no hope of fruition unless we be of Israel, as follows:

"What is the significance of such facts? These tendencies infold the future; they are the mighty alphabet with which God writes his prophecies." Aye, and, we may add, *his fulfilments too!* for this story, if it has a future, has likewise a *past*, a *raison d'être;* for otherwise, if God be true, a true, and still more literal, "ISRAEL" must supplant *us, in our turn!* But Mr. Strong goes on: "May we not, by a careful laying together of the letters, spell out something of his meaning? It seems to me that God, with infinite wisdom and skill, is training the Anglo-Saxon race for an hour sure to come in the world's future. Heretofore there has always been in the history of the world a comparatively unoccupied land westward, into which the crowded countries of the East have poured their surplus populations. But the widening waves of emigration, which millenniums ago rolled east and west from the valley of the Euphrates, meet to-day on our Pacific coast. There are no more new worlds. The unoccupied arable lands of the earth are limited and will soon be taken. The time is coming when the pressure of population on the means of subsistence will be felt here as it is now felt in Europe and Asia. Then will the world enter upon a new stage of its history—*the final competition of races, for which the Anglo-Saxon is being schooled.* Long before the thousand millions are here, the mighty *centrifugal* tendency, inherent in this stock and strengthened in the United States, will assert itself. Then this race of unequalled energy, with all the majesty of numbers and the might of wealth behind it—the representative, let us hope, of the largest liberty, the purest Christianity, the highest civilization—having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth. If I read not amiss, this powerful race will move down upon Mexico, down upon Central and South America, out upon the islands of the sea, over upon Africa and beyond. And can any one doubt that the result of this competition of races will be the 'survival of the fittest'?"

If this be so, and we admit it as the inevitable trend of events, and if, as also we believe, the books of "Moses and the Prophets" are to be believed, then this surviving, fittest, race will and can be none other than "Lost Israel" *redivivus!* And we maintain, and argue here, from these same premises, that *Saxons* are the SONS OF ISAAC unto whom pertain the promises.

Let us now look closer at some of these promises, particularly those concerning *increase.*

"And I will make thy seed as the dust of the earth; so that if a man *can* number the dust of the earth, *then* shall thy seed also be numbered." (Gen. xiii. 16.)

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." (Gen. xvii. 4-6.)

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." (Gen. xxviii. 14.)

"The Angel which redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (or, according to the margin, let them increase as *fishes* do increase, i.e., in shoals and schools!). (Gen. xlviii. 16.)

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the boundaries of the people according to the number of the children of Israel." (Deut. xxxii. 8, 9.)

"He shall cause *them* that *come* of Jacob [i.e., those who were to be "*planted*" in "the *place apart*"] to take *root:* Israel shall blossom and bud, *and fill the face of the* WORLD *with fruit.*" (Isa. xxvii. 6.)

Truly, with Isaiah (xxvi. 15) may we exclaim, if Anglo-Saxons be this resurrected "Israel" of the latter days, "Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hadst removed it far unto all the ends of the earth"!

The Anglo-Saxons realize these prophecies of extraordinary increase to a greater degree than do, or ever have, any other races of men. The populations of China and India do not enter protests to this claim, for they are now but the resultants of a development which has had thousands of years, within closed doors, to reach its present fulness, while Anglo-Saxon population has come *per saltum,* and in two brief centuries, from 6 to 120 millions. Nor is there any sign of a falling away of their ratio of increase. Quite the contrary. And indeed if they *be* Israel, it is expressly promised that this ratio shall *not* diminish; to wit: Zechariah, writing after the first and partial restoration of Judah only, and looking on towards the still greater "second time," when both houses (Ezek. xxxvii. 15–22) should return together no more to be plucked up, prophesies as follows—a prophecy which cannot refer to anything which has yet transpired:

"And I will strengthen the house of JUDAH, and I will save the house of JOSEPH, and I will bring them again to place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of EPHRAIM shall be like a mighty man, and their hearts shall rejoice as through wine: yea their children shall see it, and be glad, their hearts shall rejoice in the Lord. I will hiss for them and gather them; for I have redeemed them; AND THEY SHALL INCREASE AS THEY HAVE INCREASED." (Zech. x. 6–8.)

Commenting upon Anglo-Saxon fertility, Josiah Strong remarks:

"This race is multiplying not only more rapidly than any other European race, but far more rapidly than *all* the races of Continental Europe. There is no exact knowledge of the population of Europe early in the century; we know, however, that the increase on the Continent during the ten years from 1870 to 1880 was 6.89 per cent. If this rate of increase is sustained for a century (and it is more likely to fall as Europe becomes more crowded), the population on the Continent in 1980 will be 534,000,000; while the one Anglo-Saxon race, if it should multiply for a hundred years as it increased from 1870 to 1880, would in 1980 number 1,343,000,000 souls: but we cannot reasonably expect this ratio of increase to be sustained so long." (?) "What, then, will be the probable numbers of this race a hundred years hence? . . . This race has been undergoing an unparalleled expansion during the eighteenth and nineteenth centuries, and the conditions for its continued growth are singularly favorable. We are now prepared to ask what light statistics cast on the future. . . . Suppose we take no account of immigration, leaving it to offset any unforeseen check upon growth, we may infer from the first forty years of the century that the ratio of increase would not fall more than about one per cent every ten years. Beginning then with an increase of 30 per cent from 1880 to 1890, and adopting this falling ratio of increase, our population in 1980 would be 480,000,000, making the total Anglo-Saxon population of the world, at that time, 713,000,000, as compared with 534,000,000 inhabitants of Continental Europe. And it should be remembered that these figures represent the largest probable population of Europe, and the smallest probable numbers of the Anglo-Saxon race. It is not unlikely that, before the close of the next century, this race will outnumber all the other civilized races of the world. *Does it not look as if God were not only preparing in our Anglo-Saxon civilization the die with which to stamp the peoples of the earth, but as if he were also massing behind that die the mighty power with which to press it?* My confidence that this race is eventually to give its civilization to mankind is not based on mere numbers—China forbid! I look forward to what the world has never yet seen united in the same race; viz., the greatest numbers *and* the highest civilization."

All this is blind evidence towards the consummation of our argument that Isaac's lost sons and the Saxons now with us are one and the same people. From correspondence and conversation with Mr. Strong, the author knows his powerful volume, "Our Country," was not written under the inspiring light of this inspired identity. Yet everything he has there so ably gathered and arranged lends itself wholly to the lofty origin we claim.

In his "Spirit of Hebrew Poetry," another volume filled with latent evidence on this grand theme, Isaac Taylor sums up his conclusions on the *affinities between our race and the "Jewish"* as follows: "We feel assured that no one will be inclined to bring up any exception against the validity of these conclusions, which very strongly fortify the line of argument we have marked out.

"It is plain that the Israelites, at the time of the Assyrian captivity, must have been a most highly gifted people. Is it natural to believe that in the course of a few years a people so well able to take care of themselves 'melted into air, into thin air'? Shall we maintain that He who through long centuries had trained them with a view to carrying out the purposes which had not then begun to be fulfilled, allowed them to perish from the face of the earth? Let us believe anything rather than what is so dishonoring to His holy name."

Bishop Butler tells us that "There is no manner of absurdity in supposing a veil on purpose drawn over some scenes of infinite power, wisdom, and goodness, the sight of which might, some way or other, strike us too strongly; or that better ends are designed by their being concealed than could be by their being exposed to our knowledge. The Almighty may cast clouds and darkness about him, for reasons and purposes of which we have not the least glimpse or conception."

It is in this light that, now its object has been gained, we must view the blindness into which Israel, if Saxon, has hitherto been suffered to work out its destiny. That Israel's early schooling predisposed it to accept Christianity in lieu of Leviticus, which it had mixed with Baalism, and thus found wanting, is but natural. "Among this people religious thoughts of a most exalted nature were common to all. They were profoundly earnest and serious, with feelings of awful reverence towards the Most High, whom they believed to be always present among them."

It was out of "Israel" that such heroes as Joshua, Jephtha, Samson, and Gideon arose, such prophets as Hosea, Nahum, and Jonah, and such spirits as Samuel. The genius of such a race could not be crushed by any trial and captivity, and we have every reason to believe that the very object contemplated in their deportation, and entire removal from direct Mosaic influence, prepared them all the better for their later and far grander mission among men. And if, as the Scriptures plainly show, "Israel," though driven out, was to be kept in national existence, it must have been for some worthy end; and it is as certain that if thenceforth, and still, in existence, they must themselves be in complete blindness as to their lofty origin. And that they *are* hitherto (save in a *relatively* small and *new* school of Anglo-Israelites) thus blind, their whole history as written, and their unanimous commentary on the Bible story, show. It is, with God's help, therefore,—if so be it now at last be His appointed time, and I believe it is,—that the present volume is penned and published, and, in spite of years of opposition of every sort, at length goes forth to bear the TRUTH to all who wait for it.

The grandeur of their work is thus all the more conspicuous, in that they have been led to bring about the grand result *unconsciously*, and so stand themselves as much amazed, when light shall dawn upon them, as the surrounding peoples among whom they have travailed, and whose conviction, as to God's integrity, they shall thus have forced.

In the succession of empire, each dominant race has impressed some one great fact indelibly upon its life and civilization, and the salt of the Saxon's vitality is Faith—faith grounded now immovably on facts of which itself is the embodied realization.

Neither the race itself, nor the world, now familiar with its story, and both soon to be let into its full purport, can ever after escape the deep significance of the lesson thus forced upon humanity by the God of Abraham, of Isaac, and of Jacob!

But all of this is yet contingent upon the fact that we are, as a race, identical with literal "Israel," and it is in the might of this idea alone that Anglo-Saxon civilization is to survive the coming years, and can hope to ride upon the crest of race dominance into the golden age. For failing to retain the comb of such a wave, it must succumb unto a rival, and in turn go down among the races that are dead already.

IV.

THE ARGUMENTUM AD HOMINEM.

An angel stands beside the web of Fate continually dyeing one of its strands with deepest irony. But mortals are so color-blind to shades thus subtle, that they rarely detect this fibre till the cord is spun. Even the silver cord of Christianity is marred by such a strand, which seems to have been suffered there by Providence to give us due humility. For if it teaches any lesson, it should make us far more lenient when we judge our neighbors, and particularly when we criticise our brethren "the Jews."

We of "the Church" delight in pointing out how clearly the Messiah satisfies the promises, and we hold up to rebuke those who worship in "the Synagogue," because they argue not as we do, and are blind though having eyes.

Are we as individuals satisfied within our hearts that, had we lived with Judah in Jerusalem centuries ago, we ourselves would have been convinced disciples of the Saviour, although he came not clothed in purple?

The spirit of that age was *temporal.* We refer not to the Galileans, who were all of Benjamin, and though *in* Judea were by no means *of* it, but we refer rather to Judah and to Levi. What guarantee have we, who mostly are but Christians because Christian-born, that born in those days rather, and of Judah, we had not also been exponents of their tribal blindness? Strabismus and obliquity are human failings; they stain the vision of each generation.

The genius of our own age, within the pale of those who keep to any faith at all, is just the reverse of that which dominated Judaism in the Saviour's day.

We *spiritualize* almost every text, and some with such mistaken fervor that the very waters of suspension have to be formed of sentiment and imagination in order to float the ghostly body of our facts at all. This is so light that type and archetype alike have wings of vanity.

The Rock in Horeb was a type of Christ; when stricken, *each* gave forth a fountain to the thirsty. Why, pray, should we seek lessons from the simile and yet maintain that "the original story of the Pentateuch" is a fable? Must we not literally believe that

> "The living waters from the smitten rock
> Still tracked their devious steps,"

when Israel thirsted in the wilderness, if we are to truly quench our thirst of soul at sweeter waters? What *substance* have we left, in such a process, upon which to rest our weary faith? May not the irony of Fate have yet in store for us *our* lessons too? Suppose *we* are as grievously in error, as to the true state of *our own* case, as Judah was. If so, how grave is our dilemma when we judge our brother! Thus for very fairness we should listen to the counter-statement.

The Church looks anxiously towards the second coming of its Lord, but it forgets that when he comes he goes directly to "the Jews," though still in unbelief. He is "to save the tents of Judah first!" (Zech. xii. 7.)

Why thus pass by the Church and fill the Tabernacle with his glory?

This is intimated in several prophecies, and Isaiah and Zechariah tell us it is in order that neither may vex or envy the other any more.

Perhaps there is a sin that lieth within the Christian door which must be exposed before true faith may enter.

Unless it be a myth itself, the Philosophy of Redemption looks beyond Abraham and Ephraim and Judah, and views pityingly "*all* the nations of the earth." The scheme is but a means towards a grander end. Humanity is broader than a single family however favored, and it certainly behooves "the chosen people," be their covenant the "new" or "old," to read both their missions and commissions with the clearest understanding.

Where *are* "the ten lost tribes of Israel?" Have they been caught up into the spiritual regions, and has Judah only been left to satirize, in the fewness of her sons, "the multitudinous seed" of Abraham? This cannot be.

Have they fallen by the way, and died out in the northern wilderness? Their God has sworn that not one kernel thus should come to naught.

The Pulpit goes too far. It preaches too much of *spirit,* and overreaches *facts* of vast significance. And they are facts on which *faith* could securely stand, for they would furnish substance to our hopes where now we sorely suffer loss. If the over-spiritualization of the plain statements of the Bible be an apology to disbelief, away with it! If it be an overture to Positivism in its controversy with Christianity, still more, away with it! And if, worse and finally, the teachings of the "liberal school" are that the prophets were no prophets, and the Scriptures of no absolute value, then away with all such weak apologists, for they too block the way of progress! Let us reason together, and look at this grave question more seriously, and as the patriarchs themselves were wont to answer it.

There is to be a future return of Israel unto "the promised land." It is to take place from "the north country," and from "the islands of the west." Its attendant circumstances, say the prophets, are to be so grand and world-wide with renown that afterwards it shall be no more said, "The Lord liveth which brought up the children of Israel out of the land of Egypt," but "The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

[As I sit here this Christmas eve (1889), correcting the proof of these pages, and pausing now and then to listen to the chimes of Yale renewing the glad tidings of the Saviour's birth, my mind speeds on to days still future, when the Anglo-Saxons, not only Christians, but become acknowledged Hebrews too, shall have read all their titles clear, and shall have made this grand return unto the land of lofty origin; and while looking up the reference (Jer. xxiii. 7, 8) to the above quotation, which I had accidentally omitted, I have run across a *parallel* one, but one so much more remarkable, and one in which the consecutive sequence of events is so amplified, that I cannot refrain from spreading out my type so as to find for it a welcome place.

In the sixteenth chapter of Jeremiah, the prophet, having summed up against Judah a fate similar to that which "lost" Israel was then undergoing, suddenly stops in the midst of his denunciation, and, with the flash of inspiration, moves down the ages, touching only here and there an isolated peak, and lights up these same days, still future, for they are yet to come. In the fourteenth verse he thus commences:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the *North*, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

Then, in astonishing language *to us*, if we have ears to hear and eyes to see the subtle reference to the "*fishers*" of Galilee, (Matt. iv. 18, Mk. i. 16, 19) to whom the Saviour said, "I will make you *fishers* of men" (Mark i. 17), the prophet refers to events which shall long precede the Return; and first to the *fishing* period, during which these "*fishers*" were explicitly directed to "go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye *not*: but *go* rather to the lost sheep of the house of Israel." Anticipating this, Jeremiah goes on as follows:

"Behold, I will send for many *fishers*, saith the Lord, and *they* shall *fish* for them"! And *fish* they did, and caught them plenteously, "and for all there were so many, yet was not the net broken" (John xxi. 1–25). It is noticeable in this connection that the Saviour himself confined his own several missionary tours to Galilee (Benjamin's land—Obad. i. 19), and that the apostolic work was ultimately confined principally, almost entirely, to those regions of Asia Minor and Europe where the other Nine Tribes *then were*, resting, in their progress west.

But the prophet goes on, in equally remarkable language, and next strikes these very days in which we Anglo-Saxons live,—we who more than all others have *hunted* for "Israel," and sought to find and identify her in all sorts of lands and places,—to wit:

"And after [that] will I send for many *hunters*, and they shall *hunt* for them from every mountain, and from every hill," (scanning as it were the face of the earth to find them!) "and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face," (no, "the Lord that keepeth Israel neither slumbereth nor sleeps"!) "neither is their iniquity hid from mine eyes."

The prophet then intimates a long delay,—which *now is over*, since the *fishing* and *hunting* periods are both well spent:

"And first I will recompense their iniquity and their sin double; because they have filled mine inheritance with the carcasses of their detestable and abominable things."

Then, finally carried away with the *dénouement* of so wondrous a sequence of events,—the *scattering* of them as the "Holy People," the *fishing* for them as "Christians," the *hunting* for them as "Hebrew children," and the *finding* of them as "Saxons" and *themselves*,—the prophet raises the pæan of redemption for all other races through the so great *éclat* of such a discovery and return, "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely *our* fathers have inherited *lies!* VANITY! and things wherein *there is no profit!* Shall a man make gods unto himself, and they are no gods?

"Therefore, behold, *I will this* ONCE *cause them to* KNOW, I will cause them to know mine hand and my might; and they shall know that my name is JEHOVAH"!

Thus ends this remarkable chapter; and rejoicing to have been led to find it, and in time to add its message as another Christmas tiding to the race of Isaac, I may terminate this interpolation.]

This gathering shall be from "Yarish"* to "Australia," says the Hebrew text with strange significance to modern ears, and is to be a *literal* thing. Surely if so great a child as this is to be re-born in the latter days among the nations, and with such renown that its nativity shall hold a world's attention, the womb of History must give at least some indication of the possible event. The seed of Israel and the prophecy of *Israel redivivus* were sown together in the Gate of the Caucasus full twenty-six centuries ago; *have they not quickened yet?*

The special error of Judah consisted in mistaking the character of the blessings entailed in the promise of the Messiah. They believed when Shiloh came that he would close the line of David, and that he would come to rule in might beyond magnificence in Jerusalem. They saw not that there were to be *two* comings, and that the first was but for suffering. They looked for purely *temporal* blessings, and when, in a meek and lowly Saviour, they found only *spiritual* ones they crucified him, and went out among all nations desolate.

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* (Or Yarin-Erin), an ancient name of Ireland.

But " blindness too has fallen upon Israel in part," for here we find the circumstances just reversed. Upon the sons of Joseph, ruling as chief among the nations of the modern world, we find the *temporal* blessings, literally as foretold, poured out and running over. And yet we find them blind unto the Rock whence they are hewn, proclaiming themselves everywhere as Gentiles, and as only in the possession of the purely *spiritual* gifts that come of Christianity alone.

The Anglo-Saxon thinks that he is only " of Israel " by spirit and by grace, and that his might and prominence among the nations of the earth are his from other reasons than inheritance from Isaac.

If haply after all he *is* a son of Jacob through Joseph, with the tribes his fellows, how completely his traditions have been lost ! How equally with Judah has he gone astray and misconceived his blessings !

But the day of his awakening has dawned. An unprecedented feeling of unrest has fallen upon all mankind. Expectancy is more intense than it has ever been before in the history of Adam's race. All nations feel it ; and if the sure Word of God is an abiding Rock, then unto *it* must Christians turn for knowledge of these latter days, and, having identified not only Judah but Israel, speed their feet towards the Land of Promise.

The case is plain enough for one who runs to read ; nor does it militate at all against the beauty of true Christianity to find that those who hold its tenets in their purest and most spiritual integrity are also strangely called to their election in the literal lineage of Abraham,—they are but doubly chosen, doubly blessed, and doubly taught the lesson of humility.

It is difficult to understand the animus of the acrimony, with which those among us who dispute these patent fulfilments load their vain objections, for surely Christianity loses naught of its spirituality by being clothed with the body of such a lofty genealogy, while to a degree still more wonderful are "Moses and the Prophets" verified. This opposition is probably Pharisaical, and deserves a second Sermon on the Mount. It is born of the so-called "higher criticism" of the Bible, and this is but an apology to infidelity. There are leaders in our pulpits who have more than met the Rational School half way, and they have no longer any right to "stand up and read and sit down and teach" us how to interpret God's holy word. If Christ be not risen, then are we most miserable of men. But, *per sequitur*, if "Moses is a myth," if "the true story of the Pentateuch" is a mere mosaic, patched together by the scribes, if "Deuteronomy is a forgery," and if all the prophets were but self-inspired enthusiasts, what ground had Christ whereon to find a manger even, letting alone the story of his suffering and death? The fact is the "higher critics" are suicides, and, *ipso facto*, if they cling to the name of Christians they commit *hari-kari* in the pulpit; bereft by their own act of the bowels of faith, their preaching is but vanity.

Thank God, however, there is a *healthy* school of critics left, one whose study is to prove the Bible, not to discredit it, and who have not yet bowed the knee to Baal. In *them* this light of Israel found in Isaac's Saxon sons does not, *per se*, awaken any antipathy, and with them the faithful will investigate it fairly. There is a loftier criticism than the "higher," and a bolder, happier one than the "lower:" let us call it the *highest* "criticism" and take it to our hearts. It has the vitality of *faith*, is full of *hope*, and its *charity* is without limit. It is fearless of evil, and will seek for truth wherever it can be found, and seek it with the whole soul. And what if it fails? Then it will seek elsewhere, or else attribute its failure to its own shortcomings, for its motto is forever, "Though he slay me *yet will I* BELIEVE."

The writer of this volume has discussed the merits of its theme too often, and with too many, not to know the several ways in which its beauties are received; and it is with a view of anticipating some of the adverse comments that this digression is deemed necessary. He has found that 90 per cent of the earnest, honest seekers after truth accept it gladly, and welcome it as "*water in a desert land*." A large proportion of the clergy have been deeply impressed with its grandeur and simplicity, nor found therein anything incompatible with their several minor creeds. But some of those who are already committed to the "higher criticism," whose works and publications and public teaching are avowedly in half-way sympathy with Rationalism, or whose Sunday services are conducted merely with a view to prefacing *their* OWN "sermons," pronounce it a delusion and a snare. *So be it unto them!*

But may all the rest to whom these pages come defer to no man's judgment but their own. The object of this volume is to tell a simple truth in a simple way; to afford the wavering a firm basis for belief, and provide a way for intelligent doubt to recuperate itself and stand once more erect. The author had far rather read these truths from other pens than write them in so weak a way; but as others either won't, or know not of them, he is constrained to essay a rôle quite foreign to his real profession, and be militant himself for "Moses and the Prophets," whereon alone our hope in Christ and his apostles stands. Let us therefore return to our subject :—

The grander spirits of our own and other races, have always been attracted by the irresistible beauty of the parallelism between the ancient and the modern Israel. Dean Stanley saw it and exclaimed : "The sons of Israel are literally our spiritual ancestors ; their imagery, their poetry, their very names have descended to us ; their hopes, their prayers, their psalms are ours."

But we must needs add that all these things are *not* the common heirloom of other Christians not Anglo-Saxon ! They are not shared by those of the Greek or Roman persuasions, nor are they the dowers of northern European Protestantism, and they are, certainly, not shared by Rome: they are Anglican only !

Isaac Taylor, in his "Spirit of Hebrew Poetry," maintains this position as follows : "All unsolicited testimony as to similarity of character between the Israelite and the Anglo-Saxon must be acknowledged to be of high value in exciting strong impressions as to the reasonableness of our argument. Especially is this so if these similarities are so striking as to draw the following reflections from the pen of so profound and careful a thinker as George Eliot. We quote from the 'Impressions of Theophrastus Such': 'There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan. We have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by those of any other people under the sun. Many of us have thought that our sea-wall is a specially divine arrangement to make and keep us a nation of sea-kings after the manner of our forefathers, secure against invasion, and able to invade other lands when we need them, though they may lie on the other side of the ocean. Again, it has been held that we have a peculiar destiny as a Protestant people, not only able to bruise the head of an idolatrous Christianity in the midst of us, but fitted, as the possessors of the most truth and the most tonnage, to carry our purer religion over the world and convert mankind to our own way of thinking. The Puritans, asserting their liberty to restrain tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked, since their opponents made use of the same writings for different ends, finding there a strong warrant for the divine right of kings and the denunciation of those who, like Korah, Dathan, and Abiram, took on themselves the office of the priesthood which belonged solely to Aaron and his sons, or, in other words, to men ordained by the English bishops.'"

And hear this remarkable testimony from Monsieur Taine: "They [the English] are not like Frenchmen, enslaved to logical regularity; the old text [i.e., the black-letter Bible of our ancestors] so free, so lofty and terrible, can retain in their language its wildness and its majesty. *More than any people in Europe,* by their inner concentration and rigidity, *they realize the Semitic* conception of the solitary and almighty God; a strange conception, which we with our critical methods have hardly reconstructed within ourselves at the present day. . . . Vainly we attempt, *we seed of the Aryan race,* to represent to ourselves this devouring God. . . . Never has a people been seen so deeply imbued by a foreign book, or let it penetrate so far into its manners and writings, its imagination and language."

Even the official organ of the pope, the *Osservatore*

Romano (May 19, 1879), writes as follows of the English Constitution and Christianity: "The whole nation, in a word, is religious and Christian. If it is true that customs, laws, and government especially constitute a nation, and the condition of English legislation is to be particularly noted, it may be said to be nothing else than the faithful echo of that of Sinai, received through Christianity. You see it the guardian of that great law, and publicly maintaining the adoration of the true God, the author of the Decalogue. . . . In a word, the laws of God are the laws of the state—the one takes its force from the other."

Indeed, the correspondence between the predictions of Israel's destiny and the *facts* of English history, the national *character* of its descendants, their unique *Semitic* appreciation of the Scriptures, laws and customs of Palestine, is so intimate and literal as to require no forcing of the intent of inspiration to make the one the lineal descendant of the other. And the fact that this is *spiritually* so of them alone, of all who have embraced the truths of Christianity, is enough to warrant one in pursuing, free from prejudice, the study of their *literal* right to such proclivities.

But there is another horn to the *Argumentum ad hominem* dilemma, and one which we desire to present with its full force, convinced that unto such as are already *truly* "Christians" the argument will be seen to be as strong as any which we may advance.

And this is the parallelism and similarity between the prophecies fulfilled in the Saviour and those which we urge are fulfilled in the Saxons. We argue here particularly with professed Christians, and presume that they are founded in the "*evidences* of Christianity." We argue, in fact, with the "*doctors*," who sit in the temple both hearing and asking questions as in days of yore—"What think ye of Christ? Whose son is He," and how doth He fulfil the Scriptures?

Without transcribing yet our answer, which hereafter we shall do, it is but fair to preface it with the declaration that to their array of Scriptural fulfilments, upon which they base, with us, their faith, we shall offset their position with a similar question, and with exactly correspondent fulfilments, to wit: "*What think ye of the* SAXONS? *Whose sons are they? and how do they fulfil the Scriptures?*"

Our position plainly is this: Exactly as an anxious and learned Christian would argue with a doubter, or with a son of Judah, concerning Him who came to fulfil the promise of the "*Sceptre,*" so we will argue with them all concerning those whom God has raised up to inherit the promise of the "*Birthright.*" And we earnestly conjure those who accept the Saviour to be consistent in their faith, and so allow an equal weight to evidences quite as strong for the Saxon possession of the Birthright, not only spiritually, but by *blood* and *literal facts.*

And if so be they will not listen to our arguments, in what will they be different from those generations that rejected Christ, and which will rise up in their turn and condemn these?

"But Wisdom is justified of her children." The churchman, or rather and more broadly the Christian Church, of which the author devoutly trusts he is a member militant, founds its faith upon such evidences as the following, which we quote entire from the "Bible Textbook" of the American Tract Society:

PROPHECIES AND ALLUSIONS TO CHRIST

IN THE OLD TESTAMENT.

First Series.

Describing His Human Nature and History.

I. The Seed of the Woman. Gen. iii. 15; Gal. iv. 4.
II. Born of a Virgin. Isa. vii. 14, xlix. 1; Micah v. 3; Jer. xxxi. 22; Matt. i. 23; Luke i. 26–35.
III. Of the Family of Shem. Gen. ix. 26; Heb. xi. 18.
IV. Of the Race of the Hebrews. Exod. iii. 18; Phil. iii. 5; 2 Cor. xi. 22.
V. Of the Seed of Abraham. Gen. xii. 3, xviii. 18, xxii. 18; Mat. i. 1; John viii. 56; Acts iii. 25.
VI. Of the line of Isaac. Gen. xvii. 19, xxi. 12, xxvi. 4; Rom. ix. 7; Gal. iv. 23–28; Heb. xi. 18.
VII. Of Jacob or Israel. Gen. xxviii. 4–14; Exod. iv. 22; Num. xxiv. 7–19; Ps. cxxxv. 4, etc.; Isa. xli. 8, xlix. 6; Jer. xiv. 8; Luke i. 68, ii. 32; Acts xxviii. 20.
VIII. Of the Tribe of Judah. Gen. xlix. 10; 1 Chron. v. 2; Micah v. 2; Matt. ii. 6; Heb. vii. 14; Rev. v. 5.
IX. Of the House of David. 2 Sam. vii. 12–15; 1 Chron. xvii. 11–14; Ps. lxxxix. 4–36, cxxxii. 10–17; 2 Chron. vi. 42; Isa. ix. 7, xi. 1, lv. 3, 4; Jer. xxiii. 5, 6; Amos ix. 11; Matt. i. 1; Luke i. 69, ii. 4; John vii. 42; Acts ii. 30, xiii. 23; Rom. i. 3; 2 Tim. ii. 8; Rev. xxii. 16.
X. Born at Bethlehem, City of David. Micah v. 2; Matt. ii. 6; Luke ii. 4; John vii. 42.
XI. His Passion or Sufferings. Gen. iii. 15; Ps. xvi. 10, xxii. 1–18, xxxi. 13, lxxxix. 34–45; Isa. liii. 1–12; Dan. ix. 26; Zech. xiii. 1, 6, 7; Matt. xxvi. 31; Luke xxiv. 26; John i. 29; Acts viii. 32–35, xxvi. 23.
XII. His Death on the Cross. Num. xxi. 9; Ps. xvi. 10; xxii. 16, xxxi. 22, xlix. 15; Isa. liii. 8; Dan. ix. 26; John iii. 14, viii. 28, xii. 32, 33; Matt. xx. 19, xxvi. 2; 1 Cor. xv. 3; Col. ii. 14; Phil. ii. 8.

XIII. His Burial and Embalmment. Isa. liii. 9; Matt. xii. 40, xxvi. 12; Mark xiv. 8; John xii. 7, xix. 40; 1 Cor. xv. 4.

XIV. His Resurrection on the third day. Ps. xvi. 10, xvii. 15, xlix. 15, lxxiii. 24; Jonah i. 17; Matt. xii. 40, xvi. 4, xxvii. 63; John ii. 19; Acts ii. 27-32, xiii. 35; 1 Cor. xv. 4.

XV. His Ascension into heaven. Ps. viii. 5, 6, xxiv. 7, xlvii. 5, lxviii. 18, cx. 1; Acts i. 11, ii. 33; John xx. 17; Eph. iv. 8–10; Heb. i. 3, ii. 9; Rev. xii. 5.

XVI. His Future Triumphs. Isa. xl. 10; Dan. ii. 44, vii. 13, 14, 27; Hos. iii. 5; Micah iv. 1–7.

XVII. His Last Appearance at the End of the World. Ps. l. 1–6; Job xix. 25–29; Eccles. xii. 14; Dan. xii. 2, 3; Matt. xxv. 31–46; John v. 28, 29; Acts xvii. 31, xxiv. 25; Rev. xx. 11–15.

SECOND SERIES.

Describing His Character and Offices, Human and Divine.

I. The Son of God. 2 Sam. vii. 14; 1 Chron. xvii. 13; Ps. ii. 7, lxxii. 1; Prov. xxx. 4; Dan. iii. 25; Mark i. 1; Luke i. 35; Matt. iii. 17, xvii. 5; John i. 34–50, iii. 16–18, xx. 31; Heb. i. 1–5; Rom. i. 4; 1 John iv. 14; Rev. i. 5, 6; John xi. 4; Matt. xvi. 16, 17.

II. The Son of Man. Ps. viii. 4, 5; Dan. vii. 13; John i. 51, iii. 13, v. 27; Matt. xvi. 13, xxvi. 64; Heb. ii. 7; Rev. i. 13, xiv. 14.

III. The Holy One or Saint. Deut. xxxiii. 8; Ps. xvi. 10, lxxxix. 19; Isa. vi. 1–3, 9, 10, ix. 6, x. 17, xxix. 23, xlix. 7; Hosea xi. 9; Hab. i. 12, iii. 3; Mark i. 24; Luke i. 35, iv. 34; John xii. 41; 1 John ii. 20.

IV. The Saint of Saints. Dan. ix. 24.

V. The Just One, or Righteous. Zech. ix. 9; Jer. xxiii. 5; Isa. xli. 2; Ps. xxxiv. 19, 21; Luke i. 17; Matt. xxvii. 19–24. Luke xxiii. 47; Acts iii. 14, vii. 52, xxii. 14; 1 John ii. 1, 29; Jas. v. 6.

VI. The Wisdom of God. Prov. viii. 22–30; Matt. xi. 19; Luke xi. 49; 1 Cor. i. 24.

VII. The Oracle (or word) of the Lord, or of God. Gen. xv. 1–4; 1 Sam. iii. 1–21; 2 Sam. vii. 4; 1 Kings xvii. 8–24; Ps. xxxiii. 6; Isa. xl. 8; Micah iv. 2; Jer. xxv. 3; John i. 1–14, iii. 34; Luke i. 2; Heb. xi. 3, iv. 12; 1 Pet. i. 23; 2 Pet. iii. 5; Rev. xix. 13.

VIII. The Redeemer or Saviour. Job xix. 25–27; Gen. xlviii. 16; Ps. xix. 14; Isa. xli. 14; xliv. 6, xlvii. 4, lix. 20, lxii. 11, lxiii. 1–9; Jer. l. 34; Matt. i. 21; John i. 29, iv. 42; Luke ii. 11; Acts v. 31; Rom. xi. 26; Rev. v. 9.

IX. The Lamb of God. Gen. xxii. 8; Isa. liii. 7; John i. 29; Acts viii. 32–35; 1 Pet. i. 19; Rev. v. 6, xiii. 8, xv. 3, xxi. 22, xxii. 1.

X. The Mediator, Intercessor, or Advocate. Job xxxiii. 23; Isa. liii. 12, lix. 16; Luke xxiii. 34; 1 Tim. ii. 5; Heb. ix. 15; 1 John ii. 1; Rev. v. 9.

XI. Shiloh. The Apostle. Gen. xlix. 10; Exod. iv. 13; Matt. xv. 24; Luke iv. 18; John ix. 7, xvii. 3, xx. 21; Heb. iii. 1; Isa. lxi. 1.

XII. The High Priest. Ps. cx. 4; Isa. lix. 16; Zech. vi. 13; Heb. iii. 1, iv. 14, v. 10, ix. 11.

XIII. The Prophet like Moses. Deut. xviii. 15–19; Luke xxiv. 19; Mark vi. 15; John i. 17–21, vi. 14; Acts iii. 22, 23.

XIV. The Leader or Chief Captain. Josh. v. 14; 1 Chron. v. 2; Isa. lv. 4; Micah v. 2; Dan. ix. 25; Matt. ii. 6; Heb. ii. 10.

XV. The Messiah, Christ, King of Israel. 1 Sam. ii. 10; 2 Sam. vii. 12; 1 Chron. xvii. 11; Ps. ii. 2, xlv. 1–6, lxxii. 1, lxxxix. 38; Isa. lxi. 1; Dan. ix. 25, 26; Matt. ii. 2–4, xvi. 16; Luke xxiii. 2; John i. 41–49, vi. 69; Acts iv. 26, 27, x. 38.

XVI. The God of Israel. Exod. xxiv. 10, 11; Josh. vii. 19; Judg. xi. 23; 1 Sam. v. 11; 1 Chron. xvii. 24; Ps. xli. 13; Isa. xlv. 3; Ezek. viii. 4; Matt. xv. 31, xxiii. 37; John xx. 28.

XVII. The Lord of Hosts. 2 Sam. vii. 26; 1 Chron. xvii. 24; Ps. xxiv. 10; Isa. vi. 1–5; Mal. i. 14; Rom. xii. 19; Phil. ii. 9–11.

XVIII. King of Kings and Lord of Lords. Ps. lxxxix. 27, cx. 1; Dan. vii. 13, 14; Matt. xxviii. 18; John iii. 35, xiii. 3; 1 Cor. xv. 25; Eph. i. 20–22; Col. iii. 1; Rev. xix. 16.

THIRD SERIES.

Giving Special Predictions.

I. The date of His coming. Gen. xlix. 10; Dan. ii. 44, ix. 20, 24, 25; Hag. ii. 7; Mal. iii. 1.
II. The Messenger to precede Him. Isa. xl. 3; Mal. iii. 1, iv. 5; Matt. xi. 10, 14; John i. 23.
III. To be worshipped by the Wise Men. Ps. lxxii. 10, 15; Isa. lx. 3, 6; Matt. ii. 11.
IV. The massacre at Bethlehem. Jer. xxxi. 15; Matt. ii. 17, 18.
V. The flight to Egypt and return. Hos. xi. 1; Matt. ii. 15.
VI. He is to preach the Word. Ps. ii. 7; Isa. ii. 3, lxi. 1; Micah iv. 2; Luke iv. 18.
VII. The Spirit of Wisdom. Isa. xi. 2, xlii. 1, lxii. 1; John i. 32.
VIII. He will work miracles. Isa. xxxv. 5; Matt. xv. 30.
IX. He will cast the buyers out of the Temple. Ps. lxix. 9; John ii. 17.
X. He will be rejected by His own. Isa. viii. 14, liii. 1–4; John i. 10, 11.
XI. He will be persecuted. Ps. xxii. 6, xxxv. 7, 12, cix. 2, 3; Isa. xlix. 7, liii. 3.
XII. Jews and Gentiles join against Him. Ps. ii. 1, 3, xxii. 12, xli. 5.
XIII. His triumphant entry into Jerusalem. Ps. viii. 2; Isa. lxii. 11; Zech. ix. 9; Matt. xxi. 5, 11.
XIV. Sold for thirty pieces of silver. Zech. xi. 12; Matt. xxvi. 15.
XV. Betrayed by a friend. Ps. xli. 9, lv. 12–14.
XVI. Forsaken by His disciples. Zech. xiii. 6, 7.
XVII. Accused by false witnesses. Ps. xxvii. 12, xxxv. 11, cix. 2.

XVIII. Dumb before His accusers. Ps. xxxviii. 13; Isa. liii. 7; Matt. xxvi. 63.
XIX. Insulted, buffeted, spit upon. Ps. xxxv. 15, 21.
XX. Scourged. Isa. l. 6; Mark. xv. 15.
XXI. Gall and vinegar given to Him. Ps. lxix. 21; John xix. 29.
XXII. Mocked by His enemies. Ps. xxii. 16, cix. 25; Matt. xxvii. 39.
XXIII. He will pray for His enemies. Ps. cix. 4; Luke xxiii. 34.
XXIV. A bone of Him shall not be broken. Ps. xxxiv. 20; John xix. 36.
XXV. He will die with malefactors. Isa. liii. 9, 12.
XXVI. He will be cut off in the midst of His days. Ps. lxxxix. 45, cii. 24.
XXVII. The Potter's Field bought. Zech. xi. 13; Matt. xxvii. 9, 10.
XXVIII. He is to be the Corner Stone. Isa. xxviii. 16.
XXIX. He is the Eternal King. Ps. ii. 6, lxxii. 8, lxxxix. 27, 36, 37, cx. 1; Isa. xxxii. 1; Dan. ii. 44, vii. 14.
XXX. He is the Judge of Men. Ps. xcvi. 13; Isa. ii. 4, ix. 7, xxxv. 4, xl. 10.
XXXI. He is to enlighten the Gentiles. Isa. xlii. 6.
XXXII. He is the Witness to the Truth. Isa. lv. 4; John xviii. 37; Rev. i. 5.
XXXIII. He is the Desire of all Nations. Hag. ii. 7; Mal. iii. 1.
XXXIV. He is the Anointed One Messiah. Ps. xlv. 7; Dan. ix. 25; John i. 41, iv. 25, 26, 29, 42.

Such are the identities, or evidences, put forth as arguments by the Church—prophecies in the Old Testament and fulfilments in the New. And as such, with other Christians, we accept them. Of course there are numberless others, but these sixty-nine are the important ones, and with them the Tract Society considers that it has sufficiently covered the ground.

Note now the *argumentum ad hominem:*

[And if it is a fair one, an unavoidable one, and you are a "Christian," be consistent, and avoid the dilemma by accepting the Saxons as Isaac's sons, so well as Jesus as "the very Christ the Son of the Living God;" and if you be a "son of Judah," see to it, I beseech you, whether the fact that *we* (whom *you* may now, in *your own day,* so easily identify) *being* identified in such a way—as "Isaac-sons," and "Lost Israel," your brethren—does not suggest a quickening thought that, likewise, He who is our common King was born MESSIAH 1892 years ago *to-night,* even as promised in the collateral prophecies; and if you be a stranger to us both, for "Israel" and "Judah" are God's "Witnesses," in the whole earth (Zech. iv. 3, 11–14; Rev. xi. 3–13; Ezek. xxxv. 10, xxxvii. 22; Isa. xliii. 1, 8, 10, 12, xliv. 1, 2, 5–28; etc.), and his olive trees, I conjure you ponder on this testimony, and weigh it well in the jury of thine own heart; "for in the mouth of two" reliable witnesses ye would decide a matter of human life and death. Behold, here are two witnesses, and a soul—*thine* OWN—is at the bar! Examine their testimony, and with candor to thyself, for the case is a momentous one; and the time—God only knows *how* short it is! If investigation of this theme bears out the matter, as indeed the TRUTH,—and I pledge my life to you it will, if you *investigate* it as one who *really* seeks the truth,—then you are no longer "stranger" unto us, but even, by our ancient law, are now become "as one born in our land," and in our fellowship; but, better far than this, as one born in the fellowship of Him whose birth was for the sake of all, upon this anniversary so long ago! (Postscript finished as the clock struck the hour of midnight of December 25th, 1889, and ushered in the renewed tidings of "*Peace* upon earth, and *good will* toward men"!)] But to continue:—

Now the *Argumentum ad hominem* is this: Every one of these prophecies was *literally* realized in Christ, none failed, and none of them have to be spiritualized at all in order to become of value in the sequence.

So far so good, for the establishment of the Messiah's *identity*. And thus the promise of the "Sceptre" has been realized, says the Church. Now in the same liberal spirit, and to the same *literal* degree, may it be demanded that such scriptures as concern the "Birthright" shall be balanced against *facts*.

Surely if the *spiritual* part of the promises made to the patriarchs require such *literal initiation* into reality, those which are purely *temporal* may expect *as much!* And certainly those who lay so much stress upon the accuracy with which the Messianic predictions were fulfilled cannot condemn as unwarranted the faith of those who find Lost Israel, and identify her, by as many texts interpreted in the same manner. Nor may those who base *their* hopes of redemption and forgiveness upon the *Saviour* thus identified, *consistently* decline to accept a similar group of texts identifying *Israel*, even though the Israel so found should be their own Anglo-Saxon selves!

"Marvellous in their eyes," we grant them, it may be; aye, and incredible, until thus demonstrated—*then* it will become but one more, and the *culminating*, proof of the unswerving certainty of God's eternal word! (Jer. xvi. 14–21, particularly 21!)

When we glance over the list of evidences just given, *assenting to them*, it is well-nigh impossible (if one be fair in argument and earnest in the search of truth) to refuse assent to those corresponding ones which demonstrate the Saxons to be Israel, and which we shall review in time, and study seriatim. The candid mind at once admits that to reject the latter, if they be *sui generis*, is to submerge therewith the whole continent of evidence, whereon the "desire of every nation" upon earth finds substance for its hope.

In deep concern we therefore invite the Christian world to weigh this subject well before condemning it, for every argument which *they* shall advance to overthrow the Anglo-Israelitish identity cannot but *react*, and to the very same degree, upon the texts *whereon they lay their own foundations!* Not that we who *believe* in this identity fear these arguments—we know them all and they are "weighed and wanting;" but we do, and must, tremble for those who thus betray "the Spirit of all truth"!

The Church of the present age conceives and teaches that Christ's kingdom is so entirely spiritual that "Israel," outside of Judah ("Jews"), and David's throne, outside of "Christ's within the heart," are things of the fabled, or at least historic past,—no longer, *now that Christ has come*, of any actual import to the logical establishment of the jots and tittles of God's eternal word.

But what a stretch of outworks thus is left to the mercy of such inroads as the powers of evil and of disbelief elect to make! It is devoutly to be hoped that the legitimate consequence of the dilemma into which such conclusions would land them, and have already landed them in the eyes of the Gentiles, and in the *eyes of their own hearts*, will force those Christians who unduly neglect the importance of *literal* fulfilment to realize their error, and for their own sakes hasten to allow and to apply the same rules of evidence to each group of texts.

There are but few "nations" among whom to weigh the chances of identity with Lost Israel, and whatever race or nation satisfies all of the requirements must be accepted. The Saxons comprehend them ALL. No other race or nation compasses a tithe thereof, and it is manifest that to be marked with a few, and yet not with all, can mean no more than former contact, does not even imply relationship, and is hardly an indication of a remote connection by marriage in former generations (Hosea i.).

The proposition of identity between the Anglo-Saxons and the house of Israel cannot but be viewed with interest by the "Jews," for, if true, it opens up their long-sought opportunity, *and holds out to them the promise of a country.* For England, already, by the joint treaty of the great European nations is the recognized Guardian of the Holy Places, and when this identity is fully manifest will, without doubt, make her "Protectorate" an actual one, and issue a proclamation to Judah far more famous than that of Cyrus!

It is well known to Judah that Israel must be found, and found by her, in some such way as this, and in these very days. For the death-throes of the Turkish Empire cannot but portend a speedy solution of the Eastern Question, and with the Prophets in their hands the house of Judah knows that the days of its return must follow closely thereupon.

Nor can Judah fail to see what Disraeli saw, that, so far as human policy and politics are concerned in this topic, *with England, and with England only, lie her hopes for Palestine.*

There are few Christians who have not wondered in their hearts how they would have acted had they viewed the miracles of Christ and heard the Sermon on the

Mount. The questions of to-day are equally momentous, are parallel and similar.

We actually live within hearing of the Sermon on the Saxon Mountains of the Height of Israel. We move amid the Miracles of History. We have our daily intercourse and being among FACTS which demonstrate the *Saxons* to be "Israel" as plainly as the Apostles did among those which demonstrated Mary's son to be the very Christ. We know that the Bible, which contains these predictions, is at least as old to us as the books of Moses and the Prophets were to them; and while upon its pages lie the Prophets, here and there around us lie their so literal fulfilments that unless, like Judah in the elder days, we close our eyes and ears, we must admit and live up to the awful fact that we are now already well advanced into the days long wished for by the saints.

The name of Him who came to start the blessing of the Sceptre was Emmanu-*El*, and that of those who wield it now, and who will hold it till he comes again, Emmanu-*Isra*-el!

V.

A MYSTERIOUS DISAPPEARANCE.

PROBABLY few questions have so frequently enlisted the deep religious interest, particularly of the Anglo-Saxon race, as that which surrounds the fortunes of the "lost Ten Tribes of Israel."

Ever since 721 B.C., the day of their final deportation into Media, an impenetrable mystery has hung about their fate.

In a most subtle manner the Bible itself has increased the zest with which, from the first days of printing down to this, the search for them has been prosecuted. Only after the full consummation of the decree of exile passed upon them do they come into special prominence in the Holy writ, and not only were most of the prophecies of the sacred canon uttered *after* the separation of Israel from Judah, but the bulk of them was spoken after the Ten-Tribed Kingdom had been lost a hundred years and over! Furthermore, the grander part of these subsequent predictions is burdened with the future blessings and identities of this missing and transplanted kingdom ; and note, too, that these blessings are to come upon them *in the lost state,* and will be found upon them as identities when *they* are found!

It is noticeable that early in its exile, and while it is not yet quite lost, this separated house of Ephraim is acknowledged to have "justified herself more than her sister Judah." Now it is at this time, and thereafter, that the most gracious promises are made to her, though she herself had already passed beyond the Gate of the Caucasus, and was rapidly vanishing into the northern wilderness. Made to her, or said of her, be it noticed; but it is not likely that she ever heard these gracious words until, in the vicissitudes of pilgrimage and banishment, her children had lost every conscious trace of who they were and whence they had descended.

There is a mystery here that runneth like a romance! Their blessing overtook them in disguise. They had forgotten Moses and Jehovah long before even their banishment began, and so their memory was soon despoiled of all remaining traces of their land of birth.

Their repentance, however, had begun almost as soon as they reached Media. But it was undefined and anxious. Baal was dethroned, and the One Great God of Justice, whose very name they had forgotten, and whose attributes they could but poorly formulate, was raised into his seat.

Thus in the crucible of sore experience the fathers, with changed hearts, transmitted to their children better ones,—hearts more fitted to approve the right, and serve a quickened conscience. So generations passed, and in due time their schooled posterity entertained the Angel of the Better Covenant unawares. And God, who had prepared them for himself thus wondrously, accepted them, nor touched their eyes, but suffered them to remain in blindness to their origin, for purposes not yet developed in the plot of history.

It is a fact worthy of special stress in studying the fortunes of the Lost Tribes, and one that we do not remember ever to have seen treated according to its merits, that this Ten-Tribed Kingdom was absolutely innocent of any participation in the Crucifixion! Therefore, instead of being scattered as the Jew is yet, and weighted down with all the responsibility of innocent blood, which Judah took upon herself and on her children, they should be somewhere inheriting the very opposite and oft-reiterated class of circumstances.

They must be found a gathered people; great, not numbered among the continental nations, of superior influence in all international councils, and with a commerce whose ports close not day or night, and a flag which, lifted as an ensign to the world, greets the sun from clime to clime around the globe, and possessed of a thousand other marks of greatness that to-day are Anglo-Saxon only.

It was of Israel that Webster spoke unwittingly when he alluded to "the morning drum of Britain;" for if Jacob is to bind the earth as with a measuring-line, he must lay the belt upon the Zodiac of colonies already called in Isaac's name! Furthermore: if, in the distribution of the promises, the Lawgiver, in spite of Judah's rejection, *came*—as Christ did come—though but for crucifixion, how *can* it be that unto Joseph and his tribal brethren,—innocent of the tragedy at Calvary, and on whom alone the purely temporal blessings were to quickly fall, and be a fact in latter days just antecedent to the second coming—their blessings shall come short of full fruition?

On the basis of the Holy Writ, if Judah did in fulness have *her* blessing, so in verity Jehovah cannot fail to have regard to *Joseph.* Nor hath He failed! Read but the book of Hosea consecutively and this will be too plain to be gainsaid:

"How shall I give thee up, O Ephraim?
How shall I deliver thee, O Israel?

* * * *

O Israel, thou hast destroyed thyself;
But in me is thine help.

* * * *

I will be thy king. Where is any other that may save
thee in all thy cities?

* * * *

The iniquity of Ephraim is bound up.

* * * *

I will heal their backsliding—I will love them freely.
For mine anger is turned away from him,
I will be as the dew unto Israel.

* * * *

Ephraim shall say, What have I to do any more with idols?

* * * *

Therefore, behold, I will allure her,
And bring her into the wilderness, and speak comfortably unto her.
And I will give her vineyards from *thence*,
And she shall sing *there* as in the days of her youth,

* * * *

And it shall be at that day, saith the Lord,
That thou shalt call me Ishi [i.e., My husband];
And thou shalt call me no more Baali [i.e., My lord].

* * * *

And they shall no more be remembered by their name.

* * * *

And I will betroth thee unto me forever.

* * * *

And I will sow her unto me in the earth;

* * * *

And I will say unto them which were not my people, Thou art my people (i.e., Ammi);
And they shall say, Thou art my God.

* * * *

And it shall come to pass that in the place where it was said unto them, Ye are not my people [i.e., Lo-Ammi], there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." (Compare also Ezek. xxxvii. 15–22.)

The world has been explored. The Anglo-Saxon flags have searched the seas until its islands of an acre's area are swept into the empire of the mother-country. In every ocean where Dan ploughs the waves,

> "From Greenland's icy mountains
> To India's coral strands,"

with open Bible in their hand, this people, blind and ignorant of the true import of their lofty descent as the reason of their loftier destiny and mission, have sought that nation driven out of Palestine so long ago. Judah having rejected its Messiah, hence the search for Israel has been with Christians, of the open Bible, still more anxious. Christ's message was unto "*the lost sheep of the house of Israel*"! *And His disciples still long to find them!*

"Where, oh where are the Hebrew children?" they have sung in every land. But they have not found them. Strange paradox—*a Nation searching for* ITSELF!

And, too, how wonderful is all this in our eyes; what depth of patient earnestness; what demonstration of a lost identity, what change of heart, O Ephraim! and what an awakening awaits the touching of thine eyes, O Israel!

The puerile identities noticed between the Afghans (who may perhaps be "Jewish") and "all Israel," those found in Aztec-land, those of the fast-vanishing Indian of North America, and numerous others, are as short of weight and unsatisfactory as to seek to identify those who were destroyed at Pompeii and Herculaneum with an imaginary remnant escaped from Sodom and Gomorrah. These efforts simply demonstrate the fact and interest of the search, but they belittle the dignity of the prophecies, and the facts about us laugh them all to scorn.

With all her promised greatness full in view, we shall not find the Nation that we seek in any minor power, nor hidden still among the byways of the wilderness. Ephraim exists, or woe betide believers in the Bible! But if existing, and so great, how mysterious have its disappearance and its history been! And how grand will be its reacceptance and its double resurrection!

The entire search for "Lost Israel" has hitherto been conducted upon the most mistaken premises, and naturally it has been fruitless. Convinced from biblical statements, historical corroborations up to a certain point, and from the collateral existence of Judah, that Israel, too, was somewhere hidden and reserved for some great era in the drama of history, explorers have, so long as there was any hope, pursued their quest in every corner and quarter of the globe. But, anxious for the integrity of the Scriptures, these zealous explorers have strangely lost sight of the fact that to find the Ten Tribes in some forlorn and poverty-locked district of despair, reduced to obscurity, and barely eking out a miserable existence, is as clearly to violate the requirements of the sacred canon, as for them to have vanished into air. The search has mocked them, and as Tullidge pointedly remarks: "There was entirely too much haste in the matter. It was merely noted that the Bible did not allow the supposition that the Ten Tribes had ceased to exist. Steps must therefore be taken to find them. With strange lack of wisdom they neglected to take with them their infallible guide to direct their steps in the prosecution of their search. Thus did they,

'With a clear and shining lamp supplied,
First put it out, then took it for a guide.'"

The whole history of the endeavor is a tale of ridicule. And it has reacted not only on themselves, but upon the Records whose integrity they sought to justify. What irony would it be, in fact, if it were clearly demonstrated that Ten-Tribed Israel had been unmistakably identified in the Hottentots, or South-Sea Islanders, the Toltecs, the little house of Beni-Israel, or found in any other of the numerous localities where, by forcing some few similarities alone, the grand and broader destiny of those who were to be in latter days "the sons of the living God" were all forgotten!

No candid mind, anxious for the truth, and willing to search for it upon the broad requirements of the Bible, can for a moment tolerate the identities advanced as the result of this vain search among the very outcasts of the earth.

The disappearance of Israel thus becomes only the more mysterious; and discarding all these trivial similitudes in minor matters, we must begin the search again *de novo* and with lighted lamp. Let us replenish, then, our oil at the fountain of the Prophets, and renew these explorations, beginning close at home.

VI.

"SET THEE UP WAYMARKS."

If prophecy is to be fulfilled at all, it must all share in the fulfilment. A failure anywhere demonstrates that our interpretation is at fault, or that the passage needs closer study and examination. Upon the other hand, a cumulative and corroborating sequence of circumstances, a sequence that becomes only more convincing as we amplify it, such a sequence proves both the dream and its interpretation sure.

Now the kingdom of Judah comprised but *two* tribes of the Hebrew union. We have its direct descendant and modern representative in the "Jews." They recognize themselves as such, and know that Israel is not among them. Israel is as thoroughly "lost" to Judah as she is to all the rest of mankind; aye, as she is unto herself!

According to prophecy, Judah *was* to be, and *is* by history, by fact and standing miracle, "scattered and peeled," "bereft of children," "few" and "trembling," "without a country," "without a temple," with "no sacrifice," "wanderers" everywhere, and a people known among all others "by the show of their countenance." These, and endless other "marks," serve so to identify the "Jews," that of all the races upon earth they are those who could by no means ever become "lost."

Still, and in spite of their heavy burden, the modern "remnant" of this Jewish kingdom numbers, in all its paucity, some six millions of inhabitants upon the earth. Now in view of this fact, and as a fundamental argument, it cannot be that "Israel," blessed as Jacob and Moses blessed her, and destined to be found, as the Prophets bid us seek for her, a living contrast unto Judah,—a kingdom numbering *ten* or eleven tribes of the twelve or thirteen, and with the vital principle of the seed of Abraham unrestrained and struggling for existence,—*it cannot be that such a kingdom shall after all sum up the stars of heaven by only some few thousands of a minor magnitude!*

It is but primary arithmetic that tells us that if two tribes number six millions, then *ten*, or five times two, should number at least thirty millions. But as six stands here for *paucity,* the ten tribes who were to be "blessed with children" must have many times this number. By our own (United States) next census we alone, a single separated tribe (Manasseh), will have at least sixty-five millions in America!

The class of *Identities,* by means of which we are told to seek for "Israel," are generally the very *reverse* of those which have prevented the "loss" of Judah. So consummate has been the growing contrast between these two kingdoms, that now for "Israel" we must naturally seek where one would least expect to find her. Of course their face must not be Jewish, nor their language Hebrew, nor their cult Mosaic; in fact, when they are manifested to the world and to themselves, the miracle of Judah's preservation will sink paled to insignificance beside their own more wonderful concealment from themselves!

Let us now enumerate some few of the "marks," now just about 2520 years old, by which Jehovah bids us, in these latter days, to pick out "Israel" from all other peoples. Upon each of them we might enlarge into a separate article. But space forbids this here; we can but reconnoitre now, and leave the filling-in to future Studies. Nor can we mention a tithe of all the headings that crowd upon us for narration.

The subject that we have to demonstrate is a TRUTH; its proofs are therefore *infinite* and their number *endless,* or are like to those which demonstrate one's own identity to-day and yesterday.

We shall select a few only; and as we pass them in a hurried panorama we expect the reader to kindly cast his mental gaze, as it were, through them, and out upon the two great halves of Anglo-Saxondom. Let him arraign this modern empire of Isaac's sons against each of them, for they all apply thereto, while they but challenge any other nation upon earth to claim them as *Identities.*

IDENTITIES.

For centuries God's Word has announced certain "signs," as such, and by means of which the Ten-Tribed Kingdom of Israel should be identified in "the latter days." They were to become lost in the wilderness, and while thus hidden were to acquire these "marks." At length they are to be "manifested," and the Word declares that they will then be "found" as:

1. A Single Nation, not a scattered race of cosmopolitans, for not a kernel (Amos ix. 9) was to fall upon the earth (Jer. xxxi. 36; Isa. li. 4, lxv. 1; Matt. xxi. 43), and a Strong Nation (Micah iv. 7, v. 8); and so the Saxons are cosmopolitan in the broadest sense, a Race in the unique sense, a People in the special sense, United in the best sense, and strong in every sense.

2. A northern power, occupying the islands of the sea, or west, i.e. an island nation northwest from Palestine (Isa. xi. 11, xxiv. 15, xli. 1, xlii. 4–10, xlix. 1; Jer. iii. 12–18, xxiii. 8, xxxi. 8–10). The Hebrew has no word for "northwest." If Victoria, upon her island throne, sits in the seat of David, her land is where the Prophets placed it. "I will set his dominion in the sea, "And there Christ's and David's is!

3. A Nation, and a Company of Nations" (Gen. xxxv. 11) True of all Anglo-Saxondom, to wit: "A Nation"—the United States; and "a Company of Nations"—Great Britain. And true of each branch, the one with its General and State governments, the other with its Empire and Independent Dominions. The Colonial Em-

pire of Great Britain constitutes a "Company of Nations." They are in federal union with the central power, but are partly independent. They are as follows: 1. The Dominion of Canada; 2. The Six States of Australia; 3. Tasmania; 4. New Zealand; 5. The South African States; 6. The West African Settlements; 7. The Fiji Islands; 8. British India with its sixteen distinct nations. It comprehends in all some 65–70 separate colonies. While we in the United States already have 42 States, and territory enough to pair a new one off with each of Britain's colonies.

4. They must be as the sand, i.e. innumerable, because of multitude (Hos. i. 10; Gen. xxii. 17, xxxii. 12, xxxv. 11; Num. xxiii. 10; Rom. ix. 27). Query: From the days of Abraham hitherto how many descendants has he had?—Mem. And the end is not yet, with Anglo-Saxon increase unprecedented in history! See "The Philosophy of Facts," Chapter II.

5. A nation never conquered by Gentile races (Isa. xvii. 13, xli. 12–16, liv. 17; Micah v. 8, 9). True of each branch of Anglo-Saxondom, and not of any other power, great or small, whatever.

6. The Chief of Nations (Isa. xli. 8, 9; Jer. xxxi. 7; Amos vi. 1). Certainly true collectively of the English-speaking Company of Nations; and a description hitherto of the prestige of Great Britain, always supreme at sea, and, whether on the battle-field or in the council-chamber, always the leading power. See testimony of Vernadsky, Victor Hugo, Dupin, Paradol, D'Aubigné, etc., Chapter II.

7. A nation whose ports or "gates" are "open continually," "not shut day nor night" (Isa. lx. 5–11). The gigantic commerce of Great Britain has steadily increased, and for a thousand years has not been ap-

proached save by that of the United States, also Saxon. That we have lost some of our (American) tonnage is not pertinent; for although, by our own neglect and national sins, we suffered a set-back in foreign ship-trade in 1861, we have an unparalleled domestic or coastwise tonnage, and an earnest of a future world-trade in American bottoms already promised beyond peradventure. All growth is progressive, and the American marine of the future is too well assured to need further argument in these days of reawakening interest in broad commerce. At any rate, England has been well named "the Modern Carthage," and of modern "men of war," alone, she has a sufficient number to keep the Solar Calendar, or to anchor them a day apart, as sentinels, around the equator !

8. A Nation whose islands have been too small for them (Isa. xlix. 19). Hence spreading out into colonies.—Virginia, 1607; New England, 1620; Bombay, 1668; Gibraltar, 1704; Nova Scotia, 1713; Prince Edward's Island, 1758; Canada, 1759; Vancouver's Island, 1783; Australia, 1788; India, 1799 ; Cape Town, 1806; Ceylon, 1815; etc., etc.

9. They must have a nation springing from them but entirely independent of them (Gen. xlviii. 19; Isa. xlix. 20), which becomes specifically "a great people" (Gen. xlviii. 19; see Preamble to U. S. Constitution). Inheriting Manasseh's "name," which signifies "Forgetfulness of all my toils" (Wars of 1776, 1812), "and all my father's house" (politically, socially, and religiously true of America, as separated from England), and stamped over with the number "13," which was Manasseh's in the Hebrew union, and which is peculiarly ours.

10. They must have found their islands too small, or "strait," for them more than once (Isa. xlix. 20).

Hence the continued colonization after the separation of the United States, streams going to India, Australia, New Zealand, South Africa, etc.

11. They must have immense colonies (Isa. xlix. 8, liv. 3). An Anglo-Saxon fact, not necessary to re-eneumerate. See Chapter II.

12. Be in possession of the "desolate heritages" of the earth (Isa. liv. 1–3, lviii. 12, xlix. 8–10, lxi. 4), which is true of the Saxons only. The new worlds discovered since 1492 were "desolate" till then, and are now controlled by English laws or Saxon money. See testimony of Prévost-Paradol, page 8.

13. Their colonies must form a belt around the earth (Deut. xxxii. 7–9; Jer. x. 16; Acts xvii. 26) and around the Gentile nations. Great Britain has sixty-five or more separate colonies and dependencies, the bulk of which girdle each hemisphere and form a zodiac about both. The United States and Territories swell and complete the list, and *Buckle* the girdle together.

14. These colonies are in all zones (Isa. xlix. 12). A fact. See Vernadsky's testimony, 16 *sequitur*, below; also Victor Hugo's, page 13; Prévost-Paradol's, page 8; Dupin's, page 14; etc.

15. So that they own the "ends," the "sides," and "the uttermost parts of the earth" (Deut. xxxiii. 17; Ps. ii. 8, xcviii. 3), as the Saxons literally do.

16. Having the heathen for an inheritance (Ps. ii. 8, xviii. 43, cv. 43, 44, cxi. 6), as England has in India and everywhere.

The Russian Vernadsky puts the matter thus :

"Britain is a spider whose web encompasses the whole world within her own dominions. She has all the resources of all the continents. Her empire is stronger and vaster than any coalition of other states. She is a standing menace to all other powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Fiji; and the day before she took the Diamond Fields; to-day she annexed Transvaal, and to-morrow she will clutch at Egypt. It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth."

What disingenuous testimony from a Russian, in view of the well-known aspirations of "Gog and Magog," and yet how literally true!—but not the whole truth; for, since these words were penned, the "measuring-rod of Jacob" has gathered in, and is still gathering, lands and colonies without an end.

17. Pushing the aborigines into the corners of the earth (Deut. xxxiii. 17), and driving them before them, as England and America have always done. It is often held up against the Saxon system, but it was foreseen of old.

18. So that these aborigines at length die out (Jer. xxx. 10, 11, xlvi. 27, 28) before them, as they do before the Saxon pioneer, rather than amalgamate with them, as they do with the Spanish (Statistics).

"Whether the extinction of inferior races before the advancing Anglo-Saxon seems to the reader sad or otherwise, it certainly appears probable. I know of nothing except climatic conditions to prevent this race from populating Africa as it has peopled North America. And those portions of Africa which are unfavorable to Anglo-Saxon life are less extensive than was once supposed. The Dutch Boers, after two centuries of life there, are as hardy as any race on earth. The Anglo-

Saxon has established himself in climates totally diverse—Canada, South Africa, and India—and through several generations has preserved his essential race characteristics. He is not, of course, superior to climatic influences; but, even in warm climates, he is likely to retain his aggressive vigor long enough to supplant races already enfeebled. Thus in what Dr. Bushnell calls 'the out-populating power of the Christian stock' may be found God's final and complete solution of the dark problem of heathenism among inferior peoples." (Strong.) "At the present day civilized nations are everywhere supplanting barbarous nations, excepting where the climate opposes a deadly barrier; and they succeed mainly, though not exclusively, through their arts, which are the products of the intellect." (Darwin.) "Any people that is physiologically advanced in culture, though it be only in a degree beyond another which is mingled with it on strictly equal terms, is sure to live down, and finally live out, its inferior. Nothing can save the inferior race but a ready and pliant assimilation. Whether the feebler and more abject races are going to be regenerated and raised up is already very much of a question. What if it should be God's plan to people the world with better and finer material? Certain it is, whatever expectations we may indulge, that there is a tremendous overbearing surge of power in the Christian nations, which, if the others are not speedily raised to some vastly higher capacity, will inevitably submerge and bury them forever. These great populations of Christendom—what are they doing but throwing out their colonies on every side, and populating themselves, if I may so speak, into the possession of all countries and climes?" (Bushnell.)

This "out-populating power" is Anglo-Saxon only, and it exactly fulfils the prophecies directed towards Israel of the latter days. It is but one of the identities, but it is of itself a most potent one, for it will, in the long-run, leave its possessors one of the tripartite (Isa. xix. 24) possessors of the earth. To have predicted it at all betokens full prophetic insight. No one could stand the egg on end until Columbus cracked it, and it is easy for induction, in these latter days of the struggle for existence, to realize the future from the past. But how would Darwin have formulated *his* hypothesis had he stood beside the cradle of creation with no past to go on? "This or nothing is the work of God, to declare a thing shall come to pass long before it is in being, and then to bring about the accomplishment of that very thing according to the same declaration" (Justin Martyr). "A long series of prophecy being applicable to such and such events is itself a proof that it was intended for them" (Butler).

19. An immensely wealthy people (Deut. viii. 18, xxviii. 1–14; Isa. lx. 16). The statistics of the world! See "Our Country." To enumerate further here would be to repeat all we have half said in a former chapter, "The Philosophy of Facts" (page 6).

20. Lending to many nations, but never borrowing from any (Deut. xxviii. 12, xv. 6). A Saxon characteristic.

"The immense sum of nearly $14,000,000,000 is now owing to England from foreign nations, and they are continually coming for more. 'A loan is announced for some state in the Old World or the New, and the subscriptions so pour into the banks appointed to receive them that the usual thing is for many millions more than are required to be offered in a week, sometimes in a day: the applications for permission to lend to the borrower being so numerous that an applicant is not permitted to contribute more than a half, or a third, or less than that, of what he offers. So enormous are the loans that the amount of interest paid upon them, in England alone, sometimes exceeds five or six millions sterling (30 to 36 million dollars!) in a single month. And while they have thus lent and are still lending, the amount of unemployed capital is often so great that, though offered on loan, at from 2 to 3 per cent, borrowers cannot be found.'" (Tullidge.) Our daily papers are full of what British capitalists are doing even in our own midst: mines, public lands, breweries, railroads,—they are buying all they can, and we have enough to sell and to spare!

In the mean time America has become so rich in silver that its use has become one of the financial quandaries of the day. It is the only money of Asia's millions; yet we have practically demonetized it, and what we keep we do not circulate, but store it up like leaden dross (Isa. lx. 17) in our treasury vaults and use its certificates instead. We might load it as ballast in our ships and buy the treasures of the East therewith.

21. Ruling over many nations, but nowhere ruled over by others (Deut. xv. 6). Literal facts. Why enumerate?

Nevertheless, here again we may certainly be pardoned if we quote more of the clearly impartial and *ex parte* testimony of one who is an avowed Anglophobist, Mr. Vernadsky, the Russian writer, who says as follows:

"Russia annexes no populations except Slavs and a few tribes in Asia, while of 250 millions of Britain's subjects, only 20 millions are Englishmen. What nationality has not some of its members under British rule!—Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland,* Dutch at the Cape, Chinese at Hong Kong, Malays at Malacca, Hindoos in India, Kaffars in South Africa, Maories in New Zealand, and French and Indians in Canada."

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* Lately relinquished amicably to the German Empire.

22. Mistress of the seas (Gen. xxii. 17; Isa. xlii. 10–12, lx. 5–11; Ps. lxxxix. 25, Prayer-book version). "Britannia rules the wave"! "Columbia's the gem of the ocean"! See the world's statistics; Mulhall, Balance Sheet of the World; Scribner's Atlas; etc.

23. Must be non-intervention nations (Mark xiii. 7; Isa. xxvi. 20, 21). Policy of both England and America is now becoming so. "The Lord will ordain peace for us" (Isa. xxvi. 12). Peace commissions and arbitration favored. Note the late Parliamentary delegation to Congress; Confederation, etc.

24. They must possess the gate of their enemies, of those that hate them (Gen. xxii. 17, xxiv. 60). This Great Britain noticeably does in all directions; the Channel Islands; Gibraltar; Malta; Perim; Aden; Singapore, Malacca, and Penang; Hongkong and Cowloon; the Falkland Islands; Calcutta, Bombay, and Madras; Peshawur; Rangoon, Sydney, New Zealand; the Suez Canal; Cyprus, the West, South, and East African settlements; and probably in time the gate of gates, Constantinople! The history of these places shows how by means of them she entered, as through a gate, her broad possessions, and by them still retains control of them. See Dupin's testimony, page 14, and Vernadsky's, page 16.

25. Israel (Ephraim and the Tribes his fellows) MUST *be under a* MONARCHY (Num. xxiii. 21; 2 Sam. vii. 13–16; Isa. xlix. 23; Jer. xxxiii. 17, 20, 21, 22). As Great Britain is and as Israel must be *until* the days when this IDENTITY, which is now being preached throughout Anglo-Saxondom, shall be fully accepted. It is a grievous error—and one due to our past neglect of "Moses and the Prophets"—to suppose that this literal mon-

archy, and this "*Divine* line of Kings," has vanished from the earth. For *Judah* has *not* yet been *saved,* nor hath Jehovah *yet* caused the *captivity* of the whole house of Israel *to cease!* Let us read again the promise as it stands:

"Behold, the days come, saith the Lord,
That I will perform that good thing which I have promised
Unto the house of Israel and to the house of Judah.
In *those* days, and at *that* time,
Will I cause the Branch of righteousness to grow up unto David:
And he shall execute judgment and righteousness in the land.
In those days shall Judah be saved,
And Jerusalem shall dwell safely:
And this is the name wherewith SHE shall be called,
JEHOVAH-TSIDKENU.
(The Lord our righteousness.)
For thus saith the Lord;
(There shall not be cut off from David)
David shall never want a man
To sit upon the throne of the house of Israel;

* * * * *

Thus saith the Lord;
If ye can break my covenant of the day,
And my covenant of the night;
And that there should not be day and night in their season;
Then may also my covenant be broken with David my servant,
That he should not have a son to reign upon his throne:

* * * * *

As the host of heaven cannot be numbered,
Neither the sand of the sea measured:
So will I multiply the seed of David my servant.

* * * * *

Considerest thou not what this people have spoken, saying,
The two families which the Lord hath chosen,
He hath even cast them off?
Thus they have despised my people,
That they should be no more a nation before them.

Thus saith the Lord;
If my covenant be *not* with day and night,
And *if* I have *not* appointed the ordinances of heaven and
earth;
THEN will I cast away the seed of Jacob, and David my servant;
So that I will not take any of his seed to be rulers
Over the seed of Abraham, Isaac, and Jacob;
FOR I WILL *cause their captivity to return, and have* MERCY
upon THEM." (Jer. xxxiii. 14–25.)

26. They *must* have a descendant of DAVID reigning over them (1 Chron. xxii. 10; 2 Chron. xiii. 5; Jer. xxxiii. 26). Circa, 580 B.C. (the time of the Babylonish captivity), an Eastern princess, named Tea Tephi (a Hebrew name!), daughter of Zedekiah, last king of Judah, arrived in Ireland, and was married at Tara (Hebrew name!) to Heremon, a prince of the Tuatha de Daanan (Tribe of Dan!). This princess is mentioned as going down to Egypt with Jeremiah, her guardian; the palace (Taphanes) assigned them in Egypt has just (1886) been discovered by Petrie. They disappear from Egypt and reappear in Ireland. It is certain that Victoria traces her descent to this princess through James I. (who brought Judah's lion into Britain's standard), and Fergus I. (who brought it into Scotland from Ireland). This topic is a subject which we reserve for a future, broad, and special treatment now ready for publication.

In the mean time it is apropos to call attention to God's oath to David. "Behold," said God, "I will provide a place for my people Israel, and will *plant* them, and they shall no more be rooted up, and thy seed shall rule over them." "Thou shalt never want a man to sit upon thy throne." The references are too numerous to be recapitulated here, but the promise was confirmed with a solemn oath, and by a covenant of salt. It was an amplification of the original promise to Judah—"that the sceptre should not depart from this tribe until rest [shiloh] come."

Now we have never met a clergyman or a Biblical student who (outside of the solution afforded by the Identity) could account for the *lapse* in David's line from Zedekiah to this present time, or even for the *hiatus* between Zedekiah and Christ. Zedekiah was the last king of Judah (Josephus and Bible) of whom we have any Biblical record; he died in Babylon about 550 B.C. This gap must be filled up, or else religious men are confronted with a plain failure of the covenant of salt. It is a deadly breach, and *we* do not believe that the salt of God's promise was without savor. Those who do but stultify their faith in *other* promises; and those who hope to win men to scriptural confidence must fill this gap so as to satisfy an intelligent Japanese willing to accept all other promises if they can show him by the fulfilment of this one that such faith is reasonable.

It is a remarkable fact that even the Saviour disavowed any intention to "*restore*" the sceptre or explain its disappearance. He simply told his disciples that it was not for *them* to know the times which the Father had reserved. But it is for *us* to know them, for on us has the end of the latter times fallen. The Saviour might have said, upon the Mount of Ascension, when asked this last and anxious question—"Go seek that sceptre in the *Islands of the North and West*, and preach these tidings as you go." He said nothing—save to preach to Israel!

But the promise to David has been literally fulfilled. God provided a place for Israel, and thither, for centuries, have the Tribes been gathered, and there has Judah's sceptre always flourished and is still supreme.

27. Thus, although the Tribes who were coming over-

land, i.e. *via* Media, abode "*many days without a king*" (Hos. iii. 4), i.e. from 721 B.C. to 827 A.D. Egbert, still there is no break in DAVID'S line, for after Zedekiah it was set up in Ireland, a place provided (2 Sam. vii. 10) by Jeremiah (who was "to build and to plant" (Jer. i. 10), and held over Israel, by representation (i.e. over Dan, Simeon, and Judah's Royal Remnant), until at length it worked its own way, *via* Scotland, down to London, and there met all the rest of the gathered Tribes! [i.e. the Heptarchy, or Octarchy, (according as we include Manasseh or not,) which was the overland column of Israel !] This, too, we shall establish more fully later on.

28. And thus, too, it came about that Dan ("who abode in his ships," and escaped at *Israel's* captivity to his island colonies) "*judged* his people" (Gen. xlix. 16), ruling jointly with Tephi, and his blood now flowing in the royal line. Thus, too, the royal line of David is innocent of participation in the crucifixion! Which would have been Dei-Regi-suicide! How could David have slain his own Son and Saviour?

29. Israel must have "The Stone of Testimony" with them. This is "Jacob's Stone," *Bethel*, which became a "witness" between Jehovah and Israel. It was the "House of God!"; had a most mysterious history in Palestine; was used as the "coronation stone" of Israel (2 Kings xi. 12–14, xxiii. 3; 2 Chron. xxiii. 11, 13); disappeared with Jeremiah, reappears with Tea Tephi in Ireland as the *Lià Phail* (stone wonderful), and thence in unbroken coronation ceremonies comes, *via* Tara, Iona, Dunstaffnage, and Scone, to London, where and whereon Victoria herself was ultimately crowned, and on which she also sat in Jubilee 1837–1887. The stone is now in Westminster Abbey, and is the priceless

gem of Britain and the Palladium of Israel. "The altars of ancient Ireland were called Botal or Bothal, meaning Houses of God [Bethel!]." (Vallency.) This topic likewise is a Study by itself, and to that end we reserve it.

30. Israel's national heraldry must be the "Lion" and the "Unicorn," and the "Bullock." These pertain to Ephraim-Israel particularly. The former are on the Arms of Great Britain, and the latter is the great characteristic of "John Bull" (Num. xxiv. 8, 9; xxiii. 22, 24). With Manasseh (the United States) as the eldest son of Joseph, and as "Brother Jonathan," we find his father's "Olive-branch" which ran OVER the wall, and innumerable other references to special tribal symbols, particularly the "Eagle," whose enumeration we must reserve for want of present space.

31. Israel is to be called in Isaac's name (Gen. xxi. 12; Rom. ix. 7; Heb. xi. 18). And so they are; the word *Saxon* being directly derived from I-Sakai-Sunnia, Saac-Suna, Sacsuna, Sacsones, etc., or Sons of Saac. Before leaving Samaria they were called in "Isaac's" name (Amos vii. 9, 16) in contradistinction to the "Jews," who preferred to refer to "Jacob."

We shall treat this single Identity at somewhat greater length. We do so because of its special interest and importance, and because as it is the one for which at first glance proof seems *less* likely to be forthcoming, so upon study it is found to be one which rests upon the most indubitable evidence. The derivation of this racial name from Isaac is direct, and not at all dependent upon a merely fanciful and modern question of euphony and similarity of sound.

It was directly promised that the seed of empire sown in Israel should in due time be called into power in the name of Isaac. Now this has come to be absolutely true, and it is marvellous in our eyes. Not only are the Anglo-Saxon descendants of Israel "called" or summoned into the new covenant under the name of that Patriarch (Isaac) who in particular was the type of Christ from whom they obtained their "new" *spiritual* name "Christian," but in a marked literal and explicit sense they are named I-saac-sons, or Saxons, for him.

After the first division of this Hebrew family, though not immediately, it was, in the course of the history of the two kingdoms, decreed by God that the blessings enumerated in Deut. xxviii. should be vested in Israel, and the curses named in the same chapter should be vested in Judah. Thus the preponderating portion of the family, consisting of eleven out of the thirteen tribes, were called by God to be his chosen people, and to inherit all the blessings promised. The section so blessed was to be called or named in Isaac. It would be impossible, God's word being true, to identify this people unless in some way they were named in Isaac. No other nation upon the earth was to bear the name but this branch of the family. "In Isaac shall thy seed be called" (Gen. xxi. 12). The evidence that WE are this blessed Israel is most clearly given by our being named or called SAXONS.

Saxon comes from the Hebrew "Saac," which is nothing more than Isaac, the prefix in the letter I being dropped, according to a very common custom of the Israelites, to allow the introduction of an affix, in this case *on*, rendering it Saxon, meaning the "Son of Isaac." So that by calling ourselves Saxons, we are acknowledging ourselves to be the sons of Isaac, and complying with scripture by being called under another name. (Isa. lxv. 15; Gen. xxi. 12; Amos vii. 16; Romans ix. 7; Hebrews xi. 18.)

The dictionaries generally derive the word Saxon from *Seaxa, Seaxe,* or *Seaxan*—ultimately arriving at the Anglo-Saxon root *Seax*—a short sword or dagger, and note that it was the distinctive weapon carried by the Saxons. If the makers of dictionaries were always historians they would not have fallen into this error. The short sword was not the distinctive weapon of the Saxons. They were *shooters,* not thrusters; and short swords, designated by no root-sound like the above, antedate by centuries the appearance of the Saxons on the stage of history. It is, moreover, far more probable that *if* the name *Seax* is generic to this race of people, it was derived from the redoubtable name of the people themselves, who at close quarters sometimes used it terribly upon their enemies, than that, by so extravagant an inversion, it suggested to Saxons a name by which they called themselves! This idea is well expressed by John Pym Yeatman in his exhaustive work on our "Shemitic Origin," as follows: "All German writers, after their manner of putting the cart before the horse, assert that the Saxons were so called from using the Seax; *so the axe from the Axions, the same people!*" But as shooting was distinctively the warlike property of all the Northern races, and the handling of the short sword, or dagger, strictly Southern and Latin, so, to-day, these distinctions are inherited by the very descendants that inhabit these geographical divisions. The Scythians, in particular, were such famous shooters of the bow and arrow, and all kinds of darts, that the very word to shoot, Scythan, is derived from their name. So, too, the scythe was the implement of the people, though not by any means an origin of their name; in all these cases rather is it *vice versa*—*they* give the name! Now the Saxons are, by all historians, admitted to have been the dominant family in the Scythian race, and there are weighty arguments, that would fill volumes, showing that perhaps the word Saxon is older than Scythian and led directly to it. The sickle was the forerunner of the scythe, and shows how the K sound may be dropped, and so the general family name Scythan may perhaps be derived from Saxon itself, in some of its infinite varieties; for the letter K is often found changed to C and frequently into X. In the mouths of the Germans, who cannot pronounce *th*, Scythian becomes Syssan, and the Netherlander calls Saxon, Saisen. But the Saxons did not go to Germany to obtain their name,—they are called Saxons and Scythians centuries before the first European German was ever heard of. Herodotus says "the Persians call all the Scythians Sacæ;" *sayi* and Scythopolis has been traced to Sikytopolis (city of Siccuth), a corruption of Succoth, or Scothoth, the city of the Scots, Scyths, Sacs, or *Wanderers*, i.e. dwellers in booths.

With regard to the etymology of the word Saxon, Yeatman finally says: "Its history is as follows: The Persians used the terms Sacæ and Scythian as *convertible*, whether from a corrupt rendering of one from the other or because the Sacæ, a great tribe of Scythians bordering upon them, were so called by a tribal name (a great question which Persian scholars must determine). Of the fact of the *identity* of the Sacæ and the Scythians there is not the shadow of a doubt, and it is clear that these people called their country Sacasena. It is equally clear that the Saxons of England were the Scythians or Celte-Scythians. Their geographical position in Europe is accurately described by Plutarch, Tacitus, Ptolemy, and other authors." Finally, in this argument, as the Celts are the Kelts, or Kumbri, of all historians of our day, and their origin Sacasena, or as they are the Beth *Kymri*, whom Shalmaneser put in Media, and as these were "the Lost Tribes" whom the Biblical historian sent out of Samaria for Baal- (*Cumrium*-) worship, it follows that these Scythians as Saxons are none other than a people no longer called in Israel's name but by the elder name of Isaac as the Lord ordained.

In most of the Eastern languages "sons of" is written "sunnia." It is equivalent to the Scottish "Mac" and the English and Irish "Fitz"—MacDonald, son of Donald; Fitz Henry, son of Henry. So in the distant home of our ancestors Saac-Sunnia meant sons of Saac or sons of Isaac. Stambul is formed of Istambul by dropping the prefix I, and so the Saxon is a direct descendant of our father Isaac. Dr. W. Holt Yates accepts this derivation of the Saxon name as positive, and the Rev. W. H. Poole, D.D., says in connection with it as follows: "It is a little curious to glean from the ancient nations and from the stone monuments of the early times the various forms in which this word is to be found. I will here insert a few from a list of my own gleaned from ancient history, thus: Sons of Isaac, Sons of Saac, Saac-Sunnia, Saac-Suna, Saac-Sena, Sacapena, Esakska, Sacæ-Amyrqui, Beth-Sakai, Sunnia-Sakai, Sakai-Suna, Saca-Suna, Sacæ-Sunnæ, Sackasina, Sachka-Sunnia, Saca-cine, Saka-Suna, Sacas-Sani, Sakas-Sæni, Saxi-Suna, Sach-Suni, Sachi, Sacha, Sakah, Saachus, Saacus, Sacho, Saxo, Saxoi, Saxonia, Saxones, Saxæ, Sachsen, Sacksen, Saxe-sen, Saxone, Saxony, Saxon."

From the "Asiatic Researches," Dr. Moore quotes in his work, "The Saxons of the East and of the West": "We are interested to learn that the White Island in the west (England) was in India denominated *Sacana*, from the *Sacas*, or *Sacs*, who conquered that island

and settled there at a very early period, *from the fact being mentioned in the Pur'an'as named Varada and Matsya.*"

Upon the northern slope of the mountains of Israel, overlooking Damascus, lay the ancient cities of Bashan, and there Ptolemy gives the name "*Sæcæa*" to a very old town of the giants. Rev. S. Porter in his "Giant Cities of Bashan" found this place named *Shuka.* This traces the word *Sæcæa* directly back to the very home where Israel, now Saxons, lived before captivity, and an examination of an ancient map of Palestine will show, at a point south of the Sea of Galilee, a city named *Scythopolis.* This is yet another, but most significant, name for *Bashan,* where these Sacææ dwelt. Just south of it is Succoth, a name as prominent in Scottish history as Saxon and Scythian is in that of all the early settlers of Albion. Strabo says the most ancient Greek historians called the people who lived beyond the Caspian Sea Sacæa. Diodorus says: "The Sacææ sprung from a people in Media who obtained a vast and glorious empire." Ptolemy derives the Saxons from the Sakai, a Scythian race who came from Media. Pliny says: "The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called Sæca-Sani." Albinus says: "The Saxons were descended from the ancient Sacæ of Asia." Æschylus remarks that "the Sacæ were noted for good laws, and were pre-eminently a righteous people." Prideaux finds the Cimbrians driven out by the Asæa, who came from between the Euxine and Black seas, and says that from them came the Angli, who with the Saxons conquered England. Upon the marbles of Nineveh we read that a people called Esak-Sha rebelled against Assyria about 670 B.C., i.e. fifty years after the captivity of Israel. Upon the famous Behistun-rock Darius placed the history of "Iskunka," the chief of the Sacæ, who rebelled against him. Sharon Turner says: "The Saxons were a Scythian nation, and were called *Saca, Sachi, Saki, Sach-sen.*"

When Darius invaded Scythia and demanded earth and water as tokens of submission, the answer of our Saxon ancestors was sent back in the form of a most significant present. They sent him a bird, a mouse, a frog, and a bundle of arrows. It meant: "Fly into the *air* like a bird, hide in the *earth* like a mouse, or dive into the *water* like frogs, lest our arrows (emblems of *fire*) prove your doom." Worn out, and struck with this eloquent message, the army of Darius retreated. This message had an Israelitish, a British, and a Cabalistic flavor, and as an early expression of the "Monroe doctrine" was doubtless suggested by some of the descendants of ever-warlike Ephraim and Manasseh.

Finally, upon the head of Iskunka the Saxon, as portrayed upon the Behistun-rock 500 years *before* Christ, is an exact representation of a Greek cross. Upon the obverse of a penny of Alfred the Great, 1000 years old, occurs its perfect counterpart; and Palgrave, in his history of the Anglo-Saxons, gives a drawing of a Runic ring at least as old as 200 years after Christ, bearing a similar device. May not this *pre*-Christian cross have been an emblem of the peculiar blessing ceremony of Ephraim and Manasseh, at which their father Israel so significantly crossed his arms above them? For it is

IN HOC SIGNO

that they have conquered most, and from it have derived a *newer* name than even Saxons, and the sign itself is buried in their very name SAXON!

It was under their generic name of Saxons—thus in Isaac's name—that Israel was actually "called" to Christianity; and when we consider that Isaac was, of all the patriarchs, pre-eminently the type of Him who, later on in Israel's history, was actually offered up, we see additional cause for astonishment in the fastening of this name upon the lost tribes, unto whom alone the Redeemer expressly states he was, in his earliest mission, sent. And thus it is that "the Lord sent a word into *Jacob* [Judah] and it hath lighted upon *Israel* [Saxons]. And all the people shall know even Ephraim and the inhabitants of Samaria." (Isa. ix. 8, 9).

In all study of truth one finds reflection answering back from every side; and so in the various derivations of the general family name "Saxon," each one looks backward at lost Israel, yet onward to God's people. For instance, some have with most interesting arguments derived the name "Saxon" from the Latin word Saxum—"a stone," and regarded it as given to them by the Romans because they were skilful slingers. It is needless to say that this derivation cannot be correct, for the race was named so long before the Latin language had crystallized enough to compass it. It is moreover doubtful if the Sacasena were ever known to Rome as such dreaded slingers much before the fall of the pagan empire, and its overflow by streams of Goths and Huns and Vandals. Yet there is a *rhythm* in this derivation that is most appropriate, and perhaps the common people of Rome so understood the meaning of the name. It was just at this later time that the then fully dominant Latin language made the final alteration in the etymology of the word, from its ancient "I saac sunnia" form to its present Saxon one, which certainly *is* the result of Latin use and impress. Let us therefore examine it in the light of what the prophecies then had in store for Rome from out of *Saxon* Israel. Rome was the last of the four great empires that in the dream of Nebuchadnezzar had formed the image of Gentile sway. They all arose together, as the chart of history will show. "But in the days of these kings," says Daniel, in his translation of it for the king, "shall the God of heaven set up a kingdom which shall never be destroyed." This was "Israel" then at that moment, 713–700 B.C., escaping from Media, and already on her progress westward, and in due time to come across the flank of the Roman empire. In the king's vision he had seen "until, behold, a *Stone* had been cut out without hands, which smote the image on his feet [Rome in her decay] and broke them to pieces." After the pounding into dust of the whole fallen image, the king had been astounded at the growth of this little stone into a great mountain till it actually filled the very earth itself. It is a part of the irony of fate—kismet—which has ever followed Rome, that when she puts her seal upon history she never fails to do so in a manner that condemns herself and acknowledges the God of heaven. This is well known to those who are familiar with her history and its minute correspondence with God's prophecies about her. Hence, if to the Romans of those days, when they first began to feel the presence of "the fifth empire," as it swept across their north to its appointed place in the little stone cut out of Europe—if to Romans of those days the name of Saxon did imply a derivation from the root Saxum (a stone), they did but bear a tacit testimony for Israel, for it was to her, and to her sons—Saxons—as *Stones of the Stone kingdom*, that God himself, who led them by her, forced a recognition so significant! These Saxons were then pouring westward to unite with David's throne. For when Nebuchadnezzar dreamed and Daniel stood before him, the Almighty had already set the kingdom of him who slew Goliath with a *stone* upon the islands of the west, and, with its transfer thither, was about to remove its actual seat, Bethel, the Stone-witness between God and Jacob now in the Coronation-chair of British Israel, to the land of which it is the pledge of God's protection still.

The study of this particular Identity requires an exercise of the closest possible general reading, restrained by the reins of a critical logic not commonly possessed. It opens up one of the knottiest regions of History, that of the Scythians, and one that has proved to be a quagmire to more than one investigator. The only promising method of treating it, in the light of this truth, and of trying it fairly, so as to see if it is capable of being unravelled in accord with what the subject demands, is to go to the whole library of the original and ancient writers themselves, and arrange the fragments found there in an orderly way for and against.

The student who expects to obtain a *correct* idea of the matter through modern writers only is astray before he has begun his search; because, as the Scytho-Israelitish identity question is a late one, dating from this generation only, few, if any, of the standard modern writers have been guided in their own studies by it, and hence are neither for it nor against its general truth. Since this, then, is *par excellence* the very heart of the scientific and critico-literary discussion of the "Anglo-Saxon Riddle," it seems good and important to add yet other testimony ere we close this heading. We feel that, by so doing, such a method of searching, with the light in hand, will be given as will help others to prosecute it still further, while undoubtedly it will satisfy the majority of readers of the absolute truth of the Israelitish origin of the European Scythians and render further study unnecessary.

I shall therefore close the topic with a long quotation from an able article the whole of which may be found in "The Nation's Glory Leader," an English Identity Journal. The author of this article has recanvassed the entire field in just the spirit mentioned, and the logical and orderly way in which the whole subject is presented will appeal at once to the candid searcher after truth. In the mean time his references are so numerous that they can be easily tested in almost any public library. Yet after all we must confess that our only object in introducing this at all is on account of a desire to placate the "higher critics" upon one of their own "learned" grounds. To most of our readers the whole subject is a simple *Bible* one, to be tried in our day against the sacred records, which, thank God, are not in dead languages, nor studied by the *laity* in the light of any other criticism than earnest *faith*. The Identity of Israel is founded upon the declarations of prophecy, and by the very hypothesis itself, the matter must be proved by the Divine Word. All that the secular side of the argument can show is that it is not in contradistinction with perfectly well ascertained facts; and if the "higher critics" undertake to show that it is, then to set them right, or leave them to get out of the Aryanic school as best they may.

One of the many publishing houses that have declined to give this topic their patronage and imprint pointed out to the author that it seemed to them that "less attention than the matter deserves has been given to the question of the Aryanic origin. On this side of the water Max Müller's theories have received a general, if not universal, acceptance, and in a work which is based on the Shemitic origin should receive considerable attention." And again they say: "As formerly stated, we do not think the Aryanic origin should be ignored, but rather admitted as being generally accepted hitherto, and then combated at not too great a length." Now we do admit these unfortunate facts, and we regard this whole Volume as an answer to them, for the context is strong enough without any special pleading. But in this connection, as we recall our original reply, it was answered that not only was such an undertaking too onerous in such a volume, but that those to whom these pages are primarily addressed are the *people* rather than "the learned," and that in a popular treatise it would not only be impossible to do the refutation justice, but probably confuse the larger part of the audience. It is the candid opinion of the writer that the vast majority of those who may read these pages will know no more of Max Müller's "Aryanic Origin" than they do of Maud Muller and her hayrick,—perhaps far less; and at any rate the less the better. The "Oxford School" has, already, been well enough handled by Yeatman and others in collateral works; and unless we are very much mistaken, Max Müller himself is *hedging* in his latest writings, and may eventually do with his own pen this chapter of the subject for the Saxon Race. Certainly no one is better equipped for such a task, nor could an *amende* more *honorable* be made unto the Rock whence we are hewn. In the mean time, my own labors are for simpler "folk," and for homelier searchers after good old Anglo-Saxon "lore." To all, therefore, who are not finally satisfied as to the candor and research of the following extract, we recommend a perusal of John Pym Yeatman's "Our Shemitic Origin."

"Greek Accounts: The Sacæ. The Persians call all

Scythians by the name of Sacæ, * but this by right only belonged to the nearest nation of them †—that is, to the peoples inhabiting Scythia intra Imaum, so that their country was perhaps directly to the north of the Caspian. They were among the most celebrated peoples of Scythia, ‡ and were so distinguished that the Persians applied their name to all Scythians, also including the nomads bordering upon India, but this extension was manifestly improper. Their country in reality lay to the north-east of the Caspian Sea, and some writers supposed that they had from thence come into Armenia, and given their name to that district, called Sacasina: 'but,' says Strabo, 'concerning these nations no one has ascertained the truth:' § so that the opinions of the classic historians, in this case, are not to be too strictly followed. The most fertile tract of Armenia was, at a very early age, called Sacasina, ‖ from having been in the possession of the Sacæ, into which place they must have come from the south, or the very spot of Israel's captivity. ¶

"Thus the different names by which our Scythian ancestors were known at different epochs of Greek history each possess an origin in the vicinity of Israel's captivity. The names Scythian, Sarmatian, and Sacæ, were different names for the same people. The Scythians appeared at first near to the Araxes, the Sarmatians originally came from Media, and the Sacæ possessed a portion of Armenia. In Media, near to the river Hava, or Araxes, was the exact spot of Israel's captivity. The Sacians attained to a considerable martial importance, and had many wars with the Medes. Under their Queen Zunara

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* Herod., bk. vii. cap. 64.

† Stephanus Thesaurus.

‡ J. S. Polyhistor., cap. lxii.

§ Strabo, bk. xi.

‖ Pliny, bk. vi. cap. 11.

¶ This is the opinion of Sharon Turner ("Anglo-Saxons," i. 124).

they conquered the neighboring princes, and were civilized in the most part of the country, * in which they had many cities, one of which was called *Samariane,* † and, according to Xenophon, in league with Cyrus they overthrew the Assyrians and destroyed their cities. Having been able to withstand a war of many years with the Medes shows that they were a people of considerable power. The name of this people was written 'Sacæ' by the Latin writers, but ought to be pronounced with 'k' instead of 'c,' in accordance with the Greek *Σαχαι.*

"Saka is the word used throughout the Persian inscriptions, and this was probably its proper form, as it was by this name that the Persians termed the people known to the Greeks as Scythians. It would seem to imply some connection with the Ten Tribes, for the Israelites, while in Palestine, called themselves the House of Isaak, or Isaakites. 'The name Sacæ,' says D'Auvile, 'is to be traced to Sakita, a district beyond the Caspian—i.e., country of the Isaakites.' The י, I or Y (feeble), was sometimes dropped in the Hebrew, so that they would also be called יSaaki. In the Egyptian records, ‡ the Edomites, or descendants of Esau, are called Sakti, probably from their father יSaak: it is also written Shasu, resembling the Latin Sacæ, and Greek Sakai. Siculus informs us that they had this name from one of their famous kings, § i.e. from יSaak. These Sacæ, on the confines of India, were called Asacaani; ‖ i.e., Isaac's Sons, Sacæ, or Sacans. Instead of saying Ysaak, people would easier pronounce it according to the old custom of dropping the first vowel of a word and adding an affix. They were known by this name in the records of the Persians, and in the Great Behistun inscription of Darius, Saku'ka, the Sacan or chief of the Sacæ, is pictured with a long-peaked cap, according to the custom of the Scythians. They were chiefly mounted archers, and were among the bravest who fought for the Persians at Mycale. It is also worthy of note that these Sacæ are not mentioned in the Assyrian inscriptions by that name previous to the date of Israel's captivity.

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* Diodorus, bk. ii. cap. 3.

† Strabo, bk. xi. § 2.

‡ Records of the Past.

§ Diod., bk. ii. cap. 3.

‖ Q. Curtius, lib. viii. cap. 10, § 22.

"The fact that the name Sacæ is not mentioned in the inscriptions of the first Assyrian Empire indicates that they were not known in those parts before the overthrow of that empire by the Medes, which happened B.C. 711. This would seem to imply that they came into that quarter about the end of the first Assyrian Empire, which corresponds with the time of Israel's captivity, B.C. 721. The difference of ten years may be accounted for in the fact that the Israelites being broken up would take some time to gather their scattered forces, and would not become formidable to the surrounding nations until some time after. At least, the fact of their being unknown to the Assyrians before the date of Israel's captivity strengthens the opinion that they were brought from some other place about that time by the monarchs of the Assyrian Empire, as was the case with Israel. The Ten Tribes were carried to Hara, Hala, and Harbor, and to '*the cities of the Medes,*' about 721 B.C., by Shalmaneser or Sargon. In the inscriptions of Sardanapalus I. or Esarhaddon, who was the last ruler of the first Assyrian Empire, and lived about B.C. 711, a city or district called Esah-sha* is mentioned as being in Media,† which would seem to suggest the origin of those Sacæ who possessed Sacasina in Armenia at some later period. It is at least important to notice that neither the Sacæ nor the district of Esah-sha are mentioned in the inscriptions before the time of Sardanapalus, and that, tracing the Sacæ to the city of Esah-sha, they spring up into existence about three years after the date of the captivity, in the exact place where the Israelites were transplanted, and with a name strikingly suggestive of Israelitish origin—viz., Sacæ, Esah, Isaak. It also favors the opinion that those Sacæ who gave their name to Sacasina came into Armenia from Media, and thence to the north of the Caspian, where they became known to the Greeks, as they 'extended their dominion far and near and attained at last to a vast and glorious empire.'* Although their fierceness in battle had gained for them the appellation of 'a fierce and savage nation,'† Chœrilus, cited by Ephorus, says: 'And the sheep-feeding Sacæ (Σακαι), a people of Scythian race, but they inhabited wheat-producing Asia: truly they were a colony of nomads, *a righteous race.*' This would seem to include them among that superior element of Scythic population which made its appearance among the barbarous peoples of the Euxine and Caspian seas in the seventh century B.C. This superiority in laws, manners, and customs would seem to proclaim the scattered remains of some once mightier dynasty in these tribes who had their origin in Media near to the Araxes, without doubt the Ten Tribes let loose from the yoke of the Assyrian, 'wanderers among the nations,' following after the shepherd life of their first ancestors, and thus appearing, scarcely a century afterwards, to the Greeks as a colony of nomads, 'a righteous race.' 'Beyond the Caspian Sea, what should it be? Long it was unknown, as also the inhabitants, who, though no boasters, were by no means insignificant.' *

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* Inscrip. Assar-adan-pal. Vaux, Ninev. and Persep., p. 457; also Banomi, p. 385.

† Vaux, Ninev., p. 470.

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* Diod., bk. ii. ch. 3.

† Strabo, bk. vii. ch. 3, § 9.

"At a later period of Grecian history, on to the time of the Romans, geographers divided the people known as Scythians into numerous different tribes. Many of these names were merely descriptive, taken from the different characteristics of the different tribes. There were, as we already mentioned, two different classes of peoples comprehended under the names of Scythian and Sarmatian, and to which of the classes these different petty appellations properly belonged it would be difficult to distinguish. The headquarters of the ruling Scythians, or the part called Royal, were in the vicinity of Tanais and Mætis; † but as they extended their dominion far and near, different companies of these ruling or *Sar* people would be required at different parts of their vast and glorious empire, when they extended themselves at first on all sides. In reviewing the different accounts of different historians, it is difficult to distinguish between the Scythian tribes proper and the nomads under their rule, not properly Scythians. The uncertainty is still more increased by later writers not making this division as made by Herodotus and other earlier writers. But as the Sacæ, Massa-Getæ (or *greater* Getæ), Getæ, Mœsi, Abii, Assæ, and Budiri are mentioned by most writers as the most celebrated peoples of Scythia, ‡ it is probable that they were the representative tribes of that superior people at the various extremities of their empire. The *Sacæ* and *Massa-Getæ* were the most easternly tribes of these Scythians, and, dwelling beyond the Caspian, were almost unknown, and the many dreadful stories told about their savage customs probably either related to the barbarous tribes under their rule, or were exaggerations; indeed Strabo tells us not to accept too literally the accounts given concerning these people, being so remote from the Grecians.* It must, however, be admitted that their great delight was in the battle, and to kill the first enemy, like some of the German tribes of a later period.

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* Mela, lib. iii. cap. 7.

† Herod., bk. iv. ch. 20.

‡ J. S. Polyhistor., cap. lxii.; also Pliny.

"Next, going westward, were the *Abii*, called the justest of all barbarians,† not hoarders of wealth; and also the *Assæi*, among the most distinguished peoples of Scythia.‡ And then going northward were the *Budini*, while the empire of the Royal Scythians extended southward to the Caucasus, where many tribes, under their protection, cultivated the ground. Towards the Danube were the *Getæ*, called *Dacæ* by the Romans.§ Their principal parts lay to the north of the Danube, extending eastward, from whence they made occasional trips into Thrace, and those who settled there were called *Mœsi*. Their superiority over the other peoples of Thrace is spoken of by Herodotus, and this would seem to include them with the Royal or Ruling Scythians, who conquered many territories beyond the Tanais. Coming, as they did, oftener into contact with the Grecians, a fuller account is left us of this people in the classic historians. 'These, of all the Thracians, are the bravest and the most upright,' says Herodotus: 'they believe themselves to be immortal, and whenever any one dies, they are of opinion that he is removed to the presence of their god Zalmoxis, thinking that there is no other god but their own.'* Whence came this theology to be among the barbarous peoples of the Euxine in the time of Herodotus (who lived about B.C. 450), when the pure worship of one God had long been lost among the mazes and extravagances of mythology? Their ideas of divinity and the immortality of the soul distinguish them from all other barbarians. Some said that this Zalmoxis had borrowed his doctrines from Pythagoras. 'But,' says Herodotus, 'for my own part, I neither disbelieve nor entirely believe the account of this person and subterraneous habitation, but I am of opinion that this Zalmoxis lived many years before Pythagoras. Yet, whether Zalmoxis were a man or a native deity among the Getæ, I take my leave of him.'† Here, then, the doctrine taught by this Zalmoxis was peculiar to the Getæ, and also to the Hebrews, not from the Grecian Pythagoras. The accounts of the Getæ are the only remains we have of the religion of the Scythians, and they have a striking similarity to that of the Ten Tribes. The name of this Zalmoxis has been conjectured to signify Sar‡ (Chief, or Prince) Moses; and this with all probability, for the Getæ who were settled in Thrace by the Romans called themselves *Mœsi*, undoubtedly from Zalmoxis, or Moses, the founder of their religion. He was, according to the Greek account, *a slave,* and acquiring his learning in *Egypt,* afterwards preached to his countrymen.* 'At first,' says Strabo, 'he was chosen a priest of the divinity most reverenced by the Getæ, but afterwards was esteemed as a god.' It was also said that he retired into an inaccessible district of caverns unfrequented by other men, where he passed his life, rarely communicating with anybody. For there is always found some one of this character who assists the king in his council, and is styled a god by the Getæ.† These are evidently traditions of the Hebrew Moses possessed by these Scythians or Sarmatians who had their origin out of Media, and they could only have such from their connection with the lost Ten Tribes. This account of Zalmoxis retiring among caverns was probably a remnant of the history of the children of Israel in the wilderness, when Moses disappeared among the caverns of Sinai for forty days. These Getæ having always some one who lived a secluded life, and represented the deity, corresponds with Israel's high priests. The religion and traditions of these Scythians are not to be accounted for unless in their connection with lost Israel. 'That the care of worshipping the Supreme Being is great among this nation,' says Strabo, 'is not to be doubted.'"‡

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* Strabo, bk. xi.

† O. Curtius. lib. vii. cap. 6.

‡ J. S. Polyhistor., lxii.

§ Pliny, vol. i. p. 329 (Bohn).

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*Herod., bk. iv. ch. 93.

†Ibid., ch. 96.

‡The term Sar, signifying chief or ruler, was applied by the Scythians to any great personage, and to their king in the case of Sarocus, the chief of the Sacæ, in the great Behistun inscription, not forgetting those Scythians called Sar-Matians.

But to continue our Identifications:

32. Israel must be a Christian people redeemed from the Mosaic law (Luke xxiv. 21; Gen. xxii. 18, xxvi. 4, xxviii. 14; Isa. xliii. 1–21, xlv. 17–19, xlviii. 20, li. 5, lii., lxvi. 19, lx. 16; Hos. i. 10; Micah v. 7; Ps. lxvii.). There are but two covenants, the "old" and the "new."

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* Strabo, bk. vii. ch. 3, 6. † Ibid. ‡ Ibid.

Divorced from the former, and called in Isaac both literally *and* spiritually, we find the English-speaking peoples to possess this "new covenant" in its greatest purity. Its land is called *Britham* from this covenant.

"England occupies in Christendom the position which ancient Judea occupied of old, it is God's *protesting witness* to the nations of the earth; and whatever chastisements we may be fated to pass through, and whatever tribulations we may be doomed to endure, Old England, I believe, will weather them all." (Dr. Cumming.)

"England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interests of our species, such as nation never occupied before, such as involves a high and unappreciable trust. The morality of Holland affects Holland; the morality of Belgium affects Belgium; the morality of France may affect Europe; but the morality of England affects the world." (Arthur.)

"After enduring as much as or more than any European nation the horrors of religious and political despotism in the sixteenth and seventeenth centuries, she has been the first and the only one among them to free herself from oppression forever. Re-established in her ancient rights, her proud and steadfast nature has forbidden her since then to give up into any hands whatsoever her rights and destinies, her interests and free will. She is able to decide and act for herself, governing, elevating, and inspiring her great men, instead of being seduced or led astray by them, or worked upon for their advantage. . . . England is still young and fruitful; a slow, obscure, but uninterrupted progress has created for England an inexhaustive reservoir of strength and life. In her veins the sap swells high to-day, and will swell to-morrow, In spite of a thousand false conclusions, a thousand excuses, a thousand stains, she is, of all modern races and of all Christian nations, the one which has best preserved the three fundamental bases of every society which is worthy of man—the spirit of freedom, the domestic character, and the religious mind. . . . The Christianity of nearly half of the world flows, or will flow, from the fountain which first burst forth upon British soil." (Montalembert, "Monks of the West," Cap. III.)

33. They are to be the chief missionary power on earth, carrying the Gospel to the Jew first, then everywhere to the Gentile (Micah v. 7; Gen. xxii. 18; Isa. xxvii. 6, xliii. 21, lii. 10; Matt. xxviii. 19; Luke xxiv. 47, 48; Acts ii. 36, 39). In this, History and Statistics yield the palm to England and America beyond all peradventure. The British and American nations and churches support about 24 distinct foreign Protestant missionary associations, at an annual expenditure of some $12,000,000, while not more than about half that number are supported by Continental nations at a total yearly outlay of less than $1,000,000. The ratio is over 12 to 1 in favor of Saxon Israel. Moreover, the chief feature of Saxon missionary work is the spread of the *Scriptures* "as a witness." There is hardly a dialect on earth that the Bible Society has not presented with the Scriptures in its own tongue and characters (Isa. xliii. 10, 12, xliv. 8). The figures in connection with this Identity would fill a volume by themselves (see comparative statements on foreign missions, and relative donations given by different nations). In the mean while domestic missions swell those figures somewhat, but do not disturb the ratio. There is, in fact, but one missionary people, and even they are grudging givers when we con-

sider their unlimited sources. The Latin nations (French, Italians, Spanish, Portuguese) fail to correspond in any one respect to the description. Their missions, i.e. those of the Church of Rome, are *not* world-wide, never embrace the *Jew*, and never spread the *Bible*, and where their Propaganda is most energetic it only propagates deadly error, not the TRUTH as it is in JESUS ONLY. "Their message consequently is no blessing at all to mankind in general, as we may rightly judge by the fruits we witness, in all Roman Catholic and heathen lands whither it extends. It brings with it sorrow, misery, national degradation, and the God-dishonoring sin of Mariolatry. The Teutonic and Scandinavian nations also fail to answer the description. Their missions are not universal in scope, and almost ignore the Jew. The Gospel message is to all nations, beginning at Jerusalem, to the Jew first and also to the Greek,"—and this is the Saxon method and the Apostolic !

34. They will be found as a Sabbath-keeping race, nationally and by law (Ex. xxxi. 13–17; Levit. xxvi. 2; Deut. iv. 13, v. 14; Ezek. xx. 12). These passages describe Great Britain, the United States, and the Jews, but are applicable to none of the Continental nations. The "European Sabbath" cannot be tolerated in Anglo-Saxondom. The Sabbath is a "*sign*" forever !

35. They must have a State Church (Ezek. xliii. 7; 2 Chron. vi. 38), as the main body of Israel (Britain) has. That Manasseh (America) lapses in this particular is in keeping with his name, "forgetfulness;" nevertheless his Constitution (Amendment I.) recognizes Religion, and though it is often claimed "that God is not mentioned in the Constitution," its very ratification, "in the year of our Lord," etc., is a tacit refutation of the statement !

36. In public worship Israel must pray while in exile towards the east, the land, the city, the house chosen of God, as she is directed to do in Solomon's prayer (2 Chron. vi. 21, 26, 34, etc.; 1 Kings viii. 44–48). Anglican (Episcopalian) churches have the holy place, or communion-table, almost invariably at the east end to which the people face. In all church architecture it is generally endeavored to preserve this "eastern aspect," but particularly is this true in Anglo-Gothic architecture. Upon this subject Edward Hine says: "This identity declares that the British are the only people upon earth who, in their national worship, face the east. Our national churches are required to have the eastern window; and a bishop would be false to his office who should consecrate any newly constructed church where this essential was not complied with. It is important to see that the Roman Catholic Church, the Greek Church, the German National Church, and the Continental Teutonic peoples have no such conditions imposed upon them by their National laws. God only commands it from Israel, and we only respond to the demand—*ergo* we must be Israel. Prejudice creates many excuses; thus many denominational Christians have written me, saying that God does not sanction 'looking towards the East,' quoting Ezek. viii. 16; but surely a candid reading of this verse shows that the thing so displeasing to the Almighty was not the Eastern Aspect, but that 'they worshipped the sun.' It is God's protest against idolatry, and in no way affects Israel's worship in exile."

37. Israel was directed to write the Commandments of God upon the walls of their national church, diligently teaching them to their children (Deut. vi. 7–9, iv. 13, xi. 18, xii. 28). This is literally done in the

Anglican, and in many other Saxon branches of the Protestant, Church. It is never done in Catholic or Continental churches. Indeed, Rome has *eliminated* the Second Commandment! and divided the Tenth, so as to preserve the proper number. Thus she has *violated* the commandments, and though she wrote hers they would not identify her!

38. Israel must bury her kings and mighty men in her cathedrals and high places (Ezek. xliii. 7–9). England has certainly in times past fallen into this custom; witness St. Paul's, Westminster Abbey, St. George's Cathedral. And the burying of the notable dead in churches is by no means unknown in America! It is common in both lands.

39. Nevertheless Israel was to be "blind" as to her origin (Hos. ii. 6; Isa. xliii. 8; Rom. xi. 25). As the Saxons surely are if they indeed be Israel!

40. Ever declaring both in America and Britain that they are not God's people Israel (Hos. i. 9, 10, ii. 23). As the press continually does when this topic is broached, and as almost every one does upon its first presentation. And continually demonstrating their belief that "Israel" is yet to be "found" by them or others, somewhere else among the heathen remnants in the "corners" or "wildernesses" of earth!

41. Yet continually acknowledging, both in America and in Britain, in the services of the Episcopal Church and in the public prayers of all churches, and blindly in the public press on solemn occasions, that they are God's people. The *Litany* is full of direct appeals to God, as by Israel. Of course this is all understood by the worshippers spiritually, yet is it significant and doubly suggestive. The daily press is full of similarly blind acknowledgments of our identity.

42. Israel is to be full of good works, and fruits of righteousness (Isa. xxvii. 6; Matt. xxi. 43). And without Phariseeism, statistics may be appealed to for Saxon justification among other peoples, in works of charity, mercy, and philanthropy, and institutions of cure and prevention. We speak here *relatively* as to other nations only, and in deep humiliation that, great as they are, our efforts for humanity are no broader. See "Our Country" (Josiah Strong).

43. Israel must be kind to strangers, treating them as if "born among them" (Levit. xix. 33, 34). And surely Great Britain and her colonies, and the United States and her Territories, are asylums for the foreign refugee, even though it be to their own detriment. Compare Anglo-Saxon systems of freedom, with the passport and surveillance, police and espionage, methods of all other nations!

44. They must have abolished the slave trade (Isa. lviii. 6). More than all others have the Saxons preached and practised emancipation and freedom, and sealed it down in their hearts' blood upon the pages of the world's history. England in 1834! America in 1861!

45. They must be a people separated by God Himself from all others, and in covenant relation with Him forever (2 Sam. vii. 24; Deut. xxvi. 18, 19; Num. xxiii. 9; Levit. xx. 24; Amos iii. 2; 1 Chron. xvii. 9). As both England and America are religiously, socially, and politically. They literally "dwell alone and are not to be numbered among the nations," i.e. among those forming part of the Image of Gentile Empire:

Shakespeare says:

"I' the world's volume
Our Britain seems as of it but not in it."—*Cym.* iii. 4.

Virgil says:

"Plenitus toto divisos orbe Britannos."—*Ecl.* i. 66.
"The Britons—
A race of men from all the world disjoin'd"!

Napoleon bitterly says:

"The real enemy of them all [i.e., the Continental nations] was that perfidious (!) power which, *having nothing in common with European nations but its situation*, continually sowed the seeds of dissension on the Continent, and, *secure from attack itself*, found the principles of its grandeur in the misfortunes of the states by which it was surrounded." (Alison.)

Again Shakespeare says:

'This *royal* throne of kings, this *scepter'd* isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise;
This fortress, built by Nature for herself
Against infection, and the hand of war;
This happy breed of men, this LITTLE world;
This precious STONE set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this ENGLAND,
This nurse, *this teeming womb of* ROYAL KINGS,
Fear'd by their breed, and famous by their birth; . . .
This land of such dear souls, this dear, dear land,
Dear for her reputation through the world."
—*King Richard II.*, ii. 1.

And yet again:

"That ENGLAND hedged in with the main,
That water-walled bulwark, still secure
And confident from foreign purposes."
—*King John*, ii. 1.

And indeed,

"Has He not hid her and her favor'd land
For ages safe beneath His sheltering hand,

Giv'n her His blessing on the clearest proof,
Bid nations leagued against her stand aloof,
And charged hostility and hate to roar
Where else they would, *but* NOT *upon her shore?*"

And surely all this, and more, is true of us of these United States! We, too, dwell alone and are not numbered among "the nations." Yet among "*Peoples*" are we first and foremost, and are content to dwell among ourselves!

Commenting upon the last President's Message (1889) the editor of the London *Spectator* (Dec. 7, 1889) says as follows:

"The Union neither has, nor, except at her own discretion, can have, any serious dispute with any foreign country. There can be little bitterness where there is no fear, and the Union has nothing to fear from any state in the world. Only one Great Power touches her frontier, and that Power is compelled by every interest it has, whether political, financial, or domestic, to avoid all causes of offence. . . . With such a geographical position it needs only sense and temper to settle all international disputes in a satisfactory way. . . . The American calm is due to the American position at least as much as to American good feeling or American institutions. . . . Indeed even the financial prosperity of the Union is due in great part to her magnificent geographical position. Observers in the Old World cannot help admiring or envying the American Treasury, . . . which does not know what to do with its wealth, . . . and which declares that its savings are so vast as to impede and endanger all commercial business. . . . Much credit is due to the American Constitution, if only because the people worship it after a century's experience; but this prosperity of the Treasury is not due to it, but *to* *a situation on this planet unparalleled* at once in its exemption from danger and in the natural wealth it places at the disposal of an industrious people."

46. Hence their land is spoken of as that of the Covenant, and they as the Covenant people. The word *Britain* is an astonishing confirmation here. It occurs in nearly the same form, and with reference to Israel (Saxon), twice in the Bible—*Britham,* a covenant! First in Isa. xlii. 6: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee *to Britham* for a light of the Gentiles." Second in Isa. xlix. 8: "I will preserve thee, and give thee *to Britham,* to establish the earth, to cause to inherit the desolate heritages." Both of these passages are parts of addresses made to certain *peoples* represented as dwelling in "the Isles" (Isa. xlii. 10, 12, xlix. 1, 8), and as being the descendants of Israel. Who are they but the *Britons,* who in ancient Welsh (almost vernacular Hebrew!) call themselves "*Bryth y Brithan,*" or Biths of Briton, i.e. "The Covenanters" of "the Land of the Covenant"! Shades of Cromwell and thy later Covenanters, wake in thy children's sons!

47. Nevertheless, though so variously "marked" as "Israel," they were to be called "by *another* name" (Isa. lxv. 15), while Judah was to retain hers as a curse (Isa. lxii. 2). And Israelites were first called "Christians" at Antioch (Acts xi. 26). They are variously called CHRISTIANS, Anglicans, English, Britons, Americans,—and always broadly Anglo-Saxons.

48. So Israel, in exile, must speak "another language," unknown to them in early days (Isa. xxviii. 11). Otherwise they could not have become "lost." Though the English tongue has some eight thousand hidden Hebrew roots, the vast bulk of it is a conglomerate of

Asiatic and European words. Its fundamental structure and grammar is nevertheless so *Hebraic* in character that into English, better, more rhythmically, and with fewer lapses, the Bible can be literally translated, *than into any other known tongue!* Tyndale, Addison, Isaac Taylor, Monsieur Taine, Jacob Grimm, etc.; see also Canon Lysus, "Our British Ancestors."

50. Wherever Israel *is* she must have a most *powerful* army (Isa. xli. 8–14). Not necessarily large, but strong and successful. Such have ever been the Saxon armies. In his "Monks of the West," vol. iii., Montalembert testifies as follows: "In modern Europe, at a distance of seven leagues from France, within sight of our northern shores, there exists a nation whose empire is more vast than that of Alexander or the Cæsars, and which is at once the freest and most powerful, the richest and most manful, the boldest and best-regulated in the world. No other nation offers so instructive a study, so original an aspect, or contrasts so remarkable. At once liberal and intolerant, pious and inhuman, loving order and serenity as much as noise and commotion, it unites a superstitious respect for the letter of the law with the most unlimited practice of individual freedom. Busied more than any other in all the arts of peace, yet *invincible in war,* and sometimes rushing into it with frantic passion; too often destitute of enthusiasm, *but incapable of failure,* it ignores the very idea of discouragement or effeminacy."

51. They must conquer by a small army (Levit. xxvi. 8; Deut. xxviii. 7, xx. 1). This is true historically of English and American arms. Eventual defeat being impossible (Isa. liv. 15–17) when God strengthens them (Ps. cv. 24). If England and America be not Israel, i.e. Ephraim and Manasseh, then there must be pointed

out another nation whose arms have been at least *as* universally successful. But where, save over English peoples, floats there a flag that has not suffered disastrous war in the past thousand years? In his "Glory, Burden, and Sorrow of Empire," one of England's most eloquent divines says:

"Parallel with this stands the fighting power of the race. God grant that we may never have to use it; but there it is; and it is well for the world that it is there, the power to hold against all comers the Empire which we have won. Of old at Crecy and Agincourt our soldiery made them a name of renown. In recent times, the wars of Marlborough and Wellington, Inkerman and India, perpetuate our fame. Marshal Buqueaud, no mean judge, is reported to have said: 'The English infantry is the finest in the world, but then, thank God, there is so little of it.' It is well for us, as well as for the world, that there is so little of it. We might be tempted to become that pest of civilization, a military nation, devoted to military glory. As it is, we have just force enough to hold our own, and a reputation of power which would make the greatest military empire disposed to think many times before ranging us in the ranks of its foes, as was seen when in the Franco-Prussian War Belgium was as safe as London under our shield."

Shakespeare testifies as follows:

"We, God's wrathful agent, do correct
Their proud contempt that beat his peace to Heaven."
King John, ii. 1.

The Ettrick Shepherd says in *Noctes Ambrosianæ*: "The British army, drawn up in order of battle, seems to me an earthly image of the power of the right hand of God."

Nor need historian, poet, nor preacher hesitate to find a theme of arms in Manasseh,—America,—whose "thin line," though it be of *blue,* is potent as the "*red*" one of her mother!

52. They must have the finest fruit and cattle of the earth (Deut. xxviii. 4), and counterpart the blessings of Joseph (Gen. xlix. 22–26, xlviii.; Deut. xxxiii. 13–14, in fact the whole chapter). These jointly and severally are literally fulfilled in Anglo-Saxondom. Each one is an Identity, and the statistics of the world yield the balance of resource to the English-speaking peoples, with no room for dissent. See "Balance Sheet of the World," Mulhall, etc.

53. Israel must be prone to idolatry, and ever lapsing into it (Hos. viii. 11). As England with her history can demonstrate. The golden calf. Our own great self-idolatrous forms of Christianity, etc., etc., both here and in our mother-country.

54. Addicted, as regards very many of the people, to all sorts of wickedness and abominations, hateful to God (Ezek. xxxvii. 23). Three hundred and sixty-five subdivisions in Protestantism,—besides Mormonism, Spiritualism, Atheism, Agnosticism! Licensed iniquity! Crying evils! Laxity of law! etc., etc.

55. Having a part of the nation afflicted with hardness of heart, or blindness (Rom. xi. 25). We are, alas! a careless people; for we have God so close to us and yet live heedless lives. "The wise only shall understand" (Dan. xii. 10).

56. Nationally addicted to the vice of drunkenness (Isa. xxviii). As statistics show England and America to be, superlatively, among nations. So much so that time and again it becomes a question of national politics. Ten times more money is spent for rum than for religion! "It is generally estimated that the annual liquor bill of

this nation is $900,000,000." In the mean time one fifth of the wealth of the United States, or $8,728,400,000, is in the hands of church members, who contributed but $5,500,000 for home and foreign missions in 1880 ! The statistics of this controversy are appalling ! (see "Our Country," Josiah Strong). The ancient Scythians were so noted for their drinking habits that it became as proverbial with the Greeks to "pour out like a Scythian" as it is with the Saxons "to drink like a *fish*." That the Jews of the present day are a temperate people and the Saxons are not is no proof whatever of a diversity of race, as has been asserted, but a proof of similarity of custom between the Ten Tribes and the Saxons from the earliest periods of authentic history down to date.

57. Israel must be with the tribe of Dan ; for as Dan was part of Israel, and was to judge his people, the integrity of the regathered empire requires Dan to be among them. The *Tuatha de Daanans* of northern Ireland were that part of Dan who abode in their ships and so escaped, as we have seen above, and in them, as "bond," the Saxon realm was blended.

58. But where Dan and Israel are, there, too, we must find the Canaanites (Num. xxxiii. 55 ; Josh. xxiii. 13). We have them in the Irish—the *southern* Irish. These lived with Dan and Simeon in Palestine (Philistines, etc.), and came with him to Ireland (see ancient geography). They boast of their Phœnician origin (Fenians !), had the sixteen-letter alphabet, etc., etc., and are, to this day, "hewers of wood and haulers of water," and "thorns in the side and pricks in the eyes" of the English and Americans only. Truly the Canaanite is still in the land of Israel, but they are left for a purpose (Jud. iii. 1–4); namely, to *prove* Israel.

59. Israel adheres always to her ancient, just, scientifi-

cally accurate, and heaven-given system of weights and measures (Levit. xix. 36). A fact true of England and America, but not of any nation that has adopted and made compulsory the metric system (Rev. xiii. 17). See "Our Inheritance in the Great Pyramid," Prof. C. Piazzi Smyth; "An Important Question," by the author (John Wiley & Sons, N. Y., publishers); publications of the International Institute, Cleveland, Ohio; etc., etc.

60. Israel must have "the evidences" of her identity close at hand (Jer. xxxii.). Some of them *open*, others concealed (Jer. xxxii. 14), but in time to be *revealed* (Isa. xli.) and produced. The class of Identities which we have been briefly noting are "open," patent to all who seek the truth. But traditions look to the disclosing of "former things," in a way calculated to astonish the nations. It is probable that when Jeremiah brought David's line to Ireland, and "planted" (Jer. i.) it there as a tender twig (Ezek. xvii.), he also brought with him the "Ark of the Covenant," which he is known to have had in charge (2 Maccab. ii.), and within which are those sacred contents whose reproduction in due time will silence all doubt, and fully establish Saxon-Israel's cause. The evidences concealed in the "earthen vessel" above referred to are the title-deeds to Palestine. Those in the Ark are the pot of manna, the tables of the law, Aaron's rod, perhaps the high-priest's breastplate, "The Testimony," etc. The author is in communication with parties in authority who are about to engage actively, under the Lubbock act, in explorations at Tara, with a view to discover these evidences! The work will be carried on under the Brother of Ball, the Astronomer Royal of Ireland.

61. Of course *Israel Redivivus* must trace her way back to those localities where Ancient Israel disappeared

(Jer. xxxi. 21). This is true of the Symarii, or Cymry, Cumbri, or Khumree, who as Angles, Saxons, Danes, Jutes, or Normans, *can* trace themselves back to Media, and find their roots therein, at the very time when Israel was losing herself there in exile, and where she was actually known as the Beth Khumree, the Scoths, the Scyths, and the Saacs!

In Armenia the Bible puts Isaac's sons. In Armenia Assyrian history puts them. To Armenia Herodotus traces the Sacæ. There Strabo finds them. Here Diodorus also located them. And to Armenia Sharon Turner also traces them.

Milton, Turner, Diodorus, Strabo, Herodotus, all regard the Sacæ as Scythians, and the Scythians were the Cymry.

62. Their physiognomy must be different from that of Judah, else they had never been lost. Even in the Saviour's day this was noticeable, for all of his disciples (save Judas!) were of Benjamin, and were so different in speech and appearance that they were easily noticed in the council-chamber (Matt. xxvi.). The *show* of Judah's countenance has been *as purposely* left as an identity, as the *lack* of it in Israel is a demonstration. The former is a positive, the latter a negative, mark. Tullidge, in his "Lost Tribes of Israel," remarks: "Herein stands the staple of our argument. When tried on this evidence, does our position stand as truth? We deprecate any attempt to undermine it by evidence *other than its own;* [i.e.] by facts which rely for their support only on the shifting sands of man's opinions. The Hebrew origin of the Anglo-Saxons has not been disproved when it is asserted that they do not possess crooked noses. 'I will not argue with a man,' says that great master of ratiocination, John Locke, 'who will

not try the truth of a proposition by its own proof, but by what *he supposes* to be its agreement with another already established.'"

Those who are disposed to cavil at so great a truth, because the Saxons, who are claimed to be of "Israel," do not possess the "shew of countenance" which was set as a "mark" on "Judah" *only*, are not broad enough in comprehension to discuss this matter at all. It is a *delicate* subject to discuss (Gen. iv. 3–16), and we must not forget that there was a day, long before the Christian era (510 B. C.), when even that Jew of the Jews, *Mordecai*, and that daughter of her lovely women, *Esther*, passed unnoticed in and out the chambers of Ahasuerus, nor forget that, though like Paul they were called "Jews," they were like him and all the rest of the apostles, *Benjaminites!*—and thus although "of Israel" betrayed not the blood of Abraham! (Esther ii. 5, 10, 20.)

63. Wherever modern Israel is, she must, politically, be a direct and principal party in all that concerns "the Eastern Question;" for when the Turk vacates, "Israel" ONLY can possess "the land" thus cleansed and promised. The only powers on earth who are now *principals* in this controversy are Russia and Great Britain. Russia can be no part of Israel (Ezek. xxxviii. and xxxix.)! Hence, so far as the natural trend of events, and the probable course of diplomacy are concerned, the Britons must be Sons of Isaac. For God works by natural means. It is thus that Israel is being manifested, and by natural means this story will work out; yet none the less is all this wonderful, and in spite of man! Says Butler: "As it is known that the whole scheme of Scripture is not yet understood: so if it ever comes to be understood, before the restitution of things, and with-

out miraculous interpositions, it must be in the same way that natural knowledge is come at—by the continuance and progress of learning and liberty, and by particular persons attending to comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world." (Bp. Butler, *Anal. Ph.*, ii. c. 3.) We hope to deal with this subject in a special "Study" of this series.

64. If England is Israel, hers must be the "Fifth" and "Last" Empire! (Daniel.) Her island is a stone "cut out without hands" from Europe. Her throne-seat is "Bethel," the "stone of testimony." Her name is Albion—"the mountain high and excellent." Her children are all "stones" (*saxæ,*—per Latin derivation), and out of more than 287 victories over European nations, 219 have been distinct ones over France—the right foot of the Image!—and 35 with Spain—its left foot (Daniel ii.):—254 victories over France and Spain! leaving but 33 as the number gained over all the other European nations. Truly, Britain is the little "stone" which, by falling upon the feet of the Image, is breaking it to pieces! Conceive this image lying geographically on the map—its head on Babylon, its arms and breast on Media and Persia, its belly upon Greece, its legs on Rome, extending to the feet on France and Spain, and then look farther westward for the little stone which has thus fallen on it! The Anglo-Saxons are indeed, in every sense, "The Stone Kingdom" of the latter, and the everlasting, times!

It is noticeable, too, in this connection that "Tarshish," one of the names for the Western Isles, means "a precious stone the color of marble"—*Alba* and *Albion* and *Tarshish* are similar. The Tarshish of old had a double locality, an east and west, as have the "*Indias*" in our day, and the Eastern Tarshish *was* "India." Solomon's "ships of Tarshish" have been succeeded by Britannia's "East" and "West" Indiamen.

There can be but one — "Stone," and "Last," EMPIRE: and surely he is blind to the Philosophy of Facts who does not see its elements already materialized. In his "Reorganization of the British Empire" (*The Century,* December, 1888), Mr. George R. Parkin indirectly points it out as follows:

"The development of the Anglo-Saxon race, as we rather loosely call the people which has its home in the British Isles, has become, within the last century, *the chief factor and central feature in human history.* The flux of population, by which new and great centres of human activity are created, has been so overwhelmingly Anglo-Saxon that nearly all minor currents are absorbed and assimilated by it. . . . The folly of so-called statesmen, which reft from Great Britain her first great offshoot, left untouched the nation-budding energy of her people, and around her has since grown up, in every quarter of the globe, a vast system of dependencies, occupying an eighth of the earth's surface, and embracing even now a considerable portion of the world's population, with a capacity for enormous expansion. *National development on such a scale is unparalleled in history, and must be pregnant with results.* Already, as the process of expansion goes on, it has become manifest that this aggregation of states is slowly but surely outgrowing the system under which it was created. The question of its reconstruction, or adaptation to new conditions, *is undoubtedly one of the greatest of the world-problems now coming up for solution."*

In his "Elements of the History of England," Abbé

Milot says: "No modern history, it must be confessed, presents to our view so great a number of striking pictures as England. We see here a people, free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions." (Here follows an epitome of her political history.) "To this very imperfect summary of the principal epochs, let us add the detail of those laws successively established to form a rampart to liberty and lay the foundation of public order; the progress of letters and of sciences, so closely connected with the happiness and glory of states; the singularities of the English genius—profound, contemplative, yet capable of every extreme; the interesting picture of parliamentary debates fruitful in scenes the variety and spirit of which equally strike us. *The reader will easily perceive that this history is unparalleled in its kind.* In other countries princes, nobles, fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to man."—And if so, what a part they act upon the Republican Stage in free America!

Continuing a similar eulogy, Montalembert adds his own testimony as follows: "More changeable than any in its affections and judgments, but almost always capable of restraining and stopping itself in time, it is endowed at once with an originating power which falters at nothing, and with a perseverance which nothing can overthrow. Greedy of conquests and discoveries, it rushes to the extremities of the earth, yet returns more enamoured than ever of the domestic hearth—more jealous of securing its dignity and everlasting duration. The implacable enemy of bondage, it is the voluntary slave of tradition, of discipline freely accepted, or of a prejudice transmitted from its fathers. No nation has been more frequently conquered"—(yes, but only by its own incoming tribes seeking their share of the birthright!)—"none has succeeded better in absorbing and transforming its conquerors. . . . *It is in England that the nobility of man's nature has developed all its splendor and attained its highest level.* It is there that the generous passion of independence, united to the genius of association and the constant practice of self government, have produced those miracles of fierce energy, of dauntless vigor, and obstinate heroism, which have triumphed over seas and climates, time and distance, nature and tyranny, exciting the perpetual envy of all nations, and among the English themselves a proud enthusiasm. Loving freedom for itself, and loving nothing without freedom, this nation owes nothing to her kings, who have been of importance only by and for her. Upon herself alone weighs the formidable responsibility of her history." ("Monks of the West," Cap. III.)

And generously sharing this praise with us, even to the gift of its better half, Bryce, the English statesman, and able critic of "The American Commonwealth," sums up *his* testimony thus:

"In Europe, whose thinkers have seldom been in a less cheerful mood than they are to-day, there are many who seem to have lost the old faith in progress; many who feel, when they recall the experiences of the long pilgrimage of mankind, that the mountains which stand so beautiful in the blue of distance, touched here by flashes of sunlight and there by shadows of the clouds, will when one comes to traverse them be no Delectable Mountains, but scarred by storms and seamed by torrents, with wastes of stone above, and marshes stagnating in the valleys. Yet there are others whose review of that pilgrimage convinces them that though the ascent of man may be slow it is also sure; that if we compare each age with those which preceded it we find that the ground which seems for a time to have been lost is ultimately recovered, we see human nature growing gradually more refined, institutions better fitted to secure justice, the opportunities for happiness larger and more varied, so that the error of those who formed ideals never yet attained lay only in their forgetting how much time and effort and patience under repeated disappointment must go to that attainment.

"This less sombre type of thought is more common in the United States than in Europe, for the people not only feel in their veins the pulse of youthful strength, but remember the magnitude of the evils they have vanquished, and see that they have already achieved many things which the Old World has longed for in vain. And by so much as the people of the United States are more hopeful, by that much they are more healthy. They do not, like their forefathers, expect to attain their ideals either easily or soon; but they say that they will continue to strive towards them, and they say it with a note of confidence in the voice which rings in the ear of the European visitor and fills him with something of their own hopefulness. America has still a long vista of years stretching before her, in which she will enjoy conditions far more auspicious than England can count upon. And that America marks the highest level, not only of material well-being, but of intelligence and happiness, which the race has yet attained, will be the judgment of those who look not on the favored few for whose benefit the world seems hitherto to have framed its institutions, but at the whole body of the people."

And finally, in an able review of Bryce's "American Commonwealth," another Englishman in the *Quarterly Review* of July, 1889, says:

"If some American gifted with a temper as genial, a pen as facile, and a scholarship as generous, as Mr. Bryce possesses, would now write for the benefit of his countrymen a similar book about England, it would do those of them who have not seen their mother-country a world of good, and perhaps give John Bull himself a look in the glass that would do him no harm. The chief points of discrimination between the two nations are those that are always to be found in the contrast of youth and maturity. Each period has its excellence and its defects, its charm and its blemishes. Youth has its exuberant spirits, its full tide of life, its freshness and its activity, its follies, its generous promise. Age brings the finish, the dignity, the repose, the ripened harvest, and the weariness. It is inspiring to look forward even to an unknown future. It is satisfactory to look back upon a great and accomplished past. *It needs no prophet to perceive that the Race is to dominate the world when time is old enough. In the perpetual fraternity of its branches lies their own and the world's best hope.*"

It simply cannot be that this Race is a mere "Pretender" in so grand a *rôle:* and yet if it be not ISRAEL—in whose part it has so successfully masqueraded all these years—then, as one has said, "it is so consummate a counterfeit that, like Spenser's 'False Florimel,' it must melt into thin air so soon as the true one appears;" and it may well be asked *where,* from the days of Spenser's good "Old English" down to these, shall we find a *true* one for the vacant pedestal?

65. Naturally, if this (64th) identity be true, upon

examination we should find many customs and manners among the ancient English and Saxons similar to those of Israel,—such as Druidism and Baalism; the form of their national oath, "So help me God" (Deut. vi. 13; 1 Sam. xx. 42; Isaiah lxv. 16, etc.), the law of perjury (Exod. xx. 16); profanation (Levit. xxii. 32; Art of War, 53); the custom of fallow land (Levit. xxv. 4); gleaning (Levit. xix. 9, 10; Deut. xxiv. 19); landmarks (Deut. xxvii. 17); parental homage (Deut. xxvii. 16); marriage laws (Levit. xviii.); next of kin (Levit. xxv. 49); the cities of refuge; laws of inheritance; usury; diplomacy; census-taking; convocations; proclamations. It is useless to enumerate. The whole law and custom of our ancestors either came from the Bible or directly from the God of Sinai. Volumes have been written on the ancient customs of our Saxon forefathers (customs which they had before they were Christianized); even as they had the battle-cry *Alleluia!* before they came to England, and as the Normans gave us our Hurrah—*Ha Rou* or "*Dex* aide!*"—a similar cry to Huzzah or Hosannah! and customs which other nations, non-Hebraic, did not have. The conclusions are inevitable. When the Puritans gave special opportunity to the full development of our Hebrew tendencies, the very nation seemed to recover itself as only Israel could have done. It was as though by second nature we recalled the past.

66. Called both spiritually and literally in Isaac's name. So we find both Israel and Christians allured into the wilderness, and there hidden both as church and chosen people (Hos. ii. 14; Rev. xii. 14) "for time, times, and half a time"—1260 years. (See "Approaching End of the Age," Fifth Edition, Armstrong & Co., N. Y.)

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* Or Rex ?

67. Israel must answer in modern times to the four prophecies of Balaam—a "separated," "lion"-hearted, highly "exalted" people, and a kingdom, with "its seed in many waters," doing "valiantly" (Num. xxii., xxiii., xxiv.). This is the history of the Saxon race from its beginnings hitherto.

68. We should find in *Israel Redivivus* numerous minor identities perpetually cropping out here and there, suggestively reminding us of those from whom we sprang. Thus we naturally find the "*Harp*" in Ireland, ringing in the halls of Tara beneath the touch of *David's daughter!* * Joseph's "*coat of many colors,*" found beyond the recollection of history in the Scottish plaid and highlands, and still preserved as a tribal distinction! The stumbling of Ephraim's tongue over the letter *h* (Jud. xii. 1–6), so that *Sh*ibbole*th* would test a modern "cockney,"—still a stumbler on his *h*'s! and so on with a volume of similar "identities."

69. But space simply fails to prosecute this subject further. Israel's children must "know the Lord." She must have found her isles "a little sanctuary;" have been safe against *all* foreign invasions; have found her

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* Dante records that the Italians obtained the harp from Ireland; and the father of Galileo the astronomer states in his *Dialogia della Musica* (1581) "that the inhabitants of that island have practised on it for many and many centuries, and had it as a particular badge of their kingdom, using it on edifices, coins, and sculpture, alleging, as the cause of it, *that they are descended from the Royal Prophet David*"!

In future studies of this series we hope to give at full length the overwhelming testimony of ancient Irish chronicles as to the Hebrew facts upon which its original settlement is founded. They are 2500 years older than *we* are, and were in the possession of that country too long ago to admit of modern collusion in the premises! We are just beginning to understand them!

monarchy immovable; must have the Bible open in her schools, her homes, and churches; must have increased as *fishes* do, and sent out shoals of colonizers; be devoted to pedigree, genealogy, and heraldry; must have dominated, and survived, and subdued all other seed in cases of amalgamation with Gentiles; must be looking for the end, yet dwelling carelessly; and so on without end.

The foregoing mere selections describe "Lost Israel," as in contradistinction from Judah—*never lost!*—in the latter days. They should each be read with all the prophets, and with Moses as a full and generous and absolutely unlimited context. The references given are *necessarily* few, and to one who knows how many might have been given, we fear, poorly selected. A Concordance will swell them to seven eighths of the Bible! An encyclopædia could hardly comprehend the consummating arguments upon which they rest. And no one who has hitherto been unfamiliar with the considerations which we have advanced *can, in justice to himself and to a truth of such startling import,* afford to condemn this topic until he has fairly read the Prophets *once again,* and from beginning to end. If THEN he *can* condemn it, let it *be* condemned for *him!*

The subject must be studied liberally, and with broad information as to history and statistics. This is the time of *Harvest!* The religious contrast of Judah and Israel must be borne in mind, and the distinction between Ephraim and Manasseh not lost to view. This is the day of Fulfilment, therefore read the Prophets.

But God alone can bless His own elected ones with wisdom, willingness, and powers of discrimination enough to read. mark, learn, and inwardly digest so vast a truth, and enable them to grasp it as a full solution of the Human Problem.

Following the number chosen by the American Tract Society to establish the Identity of the Saviour, and which we have enumerated in the foregoing pages (Chapter IV.), we have adduced but sixty-nine of these "evidences" of *Israel Redivivus* in the present chapter. Both lists of course could be extended.

Of *Christians* we shall ask for the foregoing latter list the same candid study and acceptance which they have already given to the *former*.

To *Judah*, of the present generations, we simply submit them as signs of blood and genealogy. The day has come when they *must* find "the missing Tribes," or else remain forever at the "weeping place."

Before such others (non-Christians and non-Jews, though dwelling round about and in among us), the "backsliders," both of Israel and of Judah, and the strangers in our midst, who stand as it were between these two, Israel and Judah (who are Jehovah's "witnesses in the whole earth")—we lay the case in deep concern. We are concerned, not for its truth, but for its acceptance at their hands, for the times are growing short! We lay the *three* cases, in fact; for here is Judah, there is Christ, and here is also Israel, and they have had "Moses and the Prophets" with them now for many centuries. To these, who hitherto have not joined the ranks of either class of witnesses for God, or who have left them for the middle ground (Luke xvi. 13), we would say most anxiously (Luke xvi. 27–31): Ye have had, for centuries, Judah wandering among you, nor do ye need her sixty-nine identities to pick her out from all the peoples upon earth; she is a standing miracle, who from familiarity ye do not see; Christ has been preached to you, and, thus identified (p. 65), all history has recognized him; yet because ye did not see his miracles, nor thrust your hands into his riven, resurrected side, ye have not yet believed. And now, finally, in these latter days, "Lost Israel" itself, *yourself!* is resurrected, and made manifest, a witness in your midst (p. 84). Behold, it is done unto you even as ye would! Ye stand, as have the former generations, face to face with mighty truth—truth new and marvellous—a MIRACLE in fact; for here we have a nation lifted from the grave of history (Rom. xi. 15) and reborn in a day (Isa. lxvi. 8). Reach hither thy hands, it is Emmanu-Israel! And thrust thy scrutiny into her side!

The truth embodied in this claim for the *Identity* of "all Israel" with Anglo-Saxondom is now generally known throughout Great Britain and her colonies as "The Anglo-Israelitish Theory." To its advocates the question "*Cui bono?*" is often asked by those to whom it is but casually put, or who, for sundry causes, have arrayed themselves against it. Of course, unless the *good* of it is almost axiomatic, and discerned instinctively, it may be feared that no amount of argument or answer would convince those who ask so *unpatriotic* (in its broadest racial sense) a question! If the broad compass of such a truth cannot be grasped at once, 'twere vain to reason on it. St. Paul likens the blessings of their manifestation unto the glories of a resurrection. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *Life from the Dead?*" (Rom. xi. 15.) The answer has, moreover, been thus concisely put by Mr. Edward Hine,—the special English expositor of these truths:

"The Identity of the Anglo-Saxons with the Ten Lost

Tribes will, among other vital points, realize the following results:

1. It will supply the grandest evidences to the truth of God's Word ever yet given. 2 Peter i. 19, 21.
2. It will lead Infidels to believe the Sacred Scriptures. Isa. xli. 21, 22.
3. It will give to God His full glory before all nations. Isa. xlv. 17, 19, lxiii. 14.
4. It will secure the outpouring of the Spirit upon all Israel. Isa. xxxii. 13–15, lx. 1, 2.
5. It will purify the Church of Christ. Hosea i. 10.
6. It will give to us Christian union. Isa. lii. 8.
7. It will exalt us to the position of "the righteous nation." Isa. xxvi. 1, 2, lx. 21.
8. It will secure for the country godly legislation. 2 Sam. vii. 12, 16.
9. It will give us equitable taxation. Isa. lx. 17.
10. It will give us rest from war, securing for us "Jacob's rest." Levit. xxvi. 7, 8; Isa. xxvi. 12.
11. It will secure for us abounding prosperity. Isa. xxxv. 10.
12. It will renovate all classes of society. Jer. xxx. 10.
13. It will empty our prisons when fully understood. Isa. lx. 17.
14. It will secure to our country a general amnesty. Deut. xv. 6.
15. It will abolish pauperism and establish a common brotherhood. Isa. xxxii. 18.
16. It will end our sighing and sorrowing. Jer. xxxi. 10, 12; Isa. xxxv. 10.
17. It will give us universal gladness and rejoicing. Isa. lx. 21.

18. It will secure for us ministers of religion after God's own heart. Jer. iii. 15.
19. It will obliterate the errors of Ritualism. Jer. xxxiii. 7, 14.
20. It will secure the restoration of the Jews. Isa. xi. 12.
21. It will secure God's long-promised glory upon us. Joel ii. 24, 27.
22. It will lead to our darkness being made light, and crooked things straight. Isa. xlii. 12, 16.
23. It will remove the veil at present upon all nations. Isa. lii. 12.
24. It will manifest the Almighty power of God before all people. Isa. lv. 12.
25. It will fulfil the covenants made by God with our forefathers. Isa. lxiii. 14.
26. It will lead to the speedy conversion of many nationalities to Christ. Isa. liv. 8.
27. It will lead to the coming of Christ's kingdom in the earth, and prepare the way for His Second Advent. Acts i. 11."

These are blessings for which all creation travails, and towards which the Fathers, Saints, and Patriarchs of every age have toiled with prayers and patience.

Let us add:

28. It will make Gnostics of "Agnostics."
29. It will answer the question, "Why am I a Hebrew?"
30. It will inaugurate the *Highest* "Criticism," and stop the lips, and suppress the volumes of those who apologize to "Evolutionists," and compromise the Pulpit by such overtures as "The Continuous Creation,"* a work I doubt not by

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* Myron Adams. Houghton, Mifflin & Co., 1889. Just issued.

an earnest, anxious, "Robert Elsmere"—such is its inner tone—but by one far astray from "Moses and the Prophets."

And to all my Hebrew kinsmen, who may be tainted with this deadly peril to their faith, I would give a test whereby they may *try* these doctrines—if they be of Christ or not:—If the Saviour stood in the Church, as he stood before the Sadducees and Pharisees in the Temple, centuries ago, we can imagine him silencing the Christian (?) Evolutionists in some such way as this: "What think ye of Christ, whose *Son* is He?" And they would reason with themselves a long while ere they gave the answer of Arius. For they durst not say "*Joseph's natural son,*" lest the people rise from the pews and put them out; nor durst they say the son of Mary, "*the Virgin,*" lest thereby they violate the whole Darwinian theory of evolution by admitting so crucial an exception. The so-called Christian-evolutionist must face this dilemma, and we ask of him the same question that Jesus put to Peter (Matt. xvi. 16); nor are they Christians save they give the answer of "Bar-Jona"—and in Simon's *Spirit.*

But some say Israel *did* return with Judah after the Babylonish captivity, and that all of this argument is wasted upon an imaginary case! These are the blindest of the blind! They are in general only such as are thoroughly committed to the modern methods of *spiritualizing* the Scriptures until they are of none effect. To those who argue thus Edward Hine advances twenty-seven reasons to prove how utterly impossible it is, up to this date, that the Ten Tribes can have returned to Palestine, as such, and in fulfilment of the prophecies thereon. Of course it is taken for granted that the common basis of the argument is a belief in the Bible. This being assumed,—and upon *Locke's* basis of argument already referred to (page 131),—Mr. Hine reasons as follows:

"Not a single condition of the following have yet received fulfilment, and God most clearly states them as the circumstances that shall accompany Israel's return when they are 'again the SECOND TIME' (Isa. xi. 11) restored to their land. If we say that they did return, and have yet to return again, then the next would make the *third* return, whereas these conditions belong to the 'second'; besides, this would be nonsense. There can be no third return for Israel, because God declares when their return has taken place 'they shall no more be pulled up out of their land which I have given them' (Amos ix. 15). Therefore, Israel could not have returned, because the people who returned from Babylon were pulled up. **2d.** Israel could not have returned because, when they do, their return gathering is to be in 'the Islands' (Jer. xxxi. 10). At the return from Babylon no islands had been in possession. **3d.** When they return they will be in union with Judah (Jer. l. 4). At the return from Babylon Israel was still in rebellion against Judah (2 Chron. x. 19). **4th.** Israel's gathering must be in 'the West' (Isa. xliii. 5). Babylon was to the East. **5th.** They must return 'REDEEMED' (Isa. li. 11). The Jews were not redeemed. **6th.** Before they return they must have become a multitudinous seed (Hos. i. 10). The Jews returned from Babylon a mere handful. **7th.** Their Isles must have become too small for their people (Isa. xlix. 19). The people from Babylon knew nothing about this. **8th.** At the time of Israel's return they must possess immense Colonies

(Obad. 17). The Jews have never had a Possession since they went to Babylon. **9th.** Israel must return a 'Righteous Nation' (Isa. xxvi. 2). The people from Babylon were not. **10th.** Their return must be the ending of their sorrows (Jer. xxxi. 12). The Jews had more sorrow upon their return than when they went. **11th.** Israel must return in power to reign as the Rightful Heir (Jer. xlix. 1–2). All the people from Babylon returned to be vassals to a Foreign and a Gentile Government. **12th.** Israel must return to have Samaria in possession (Jer. xxxi. 5). The people from Babylon had not. **13th.** They must return to sing (Isa. xxxv. 10). The Jews returned to cry. **14th.** They can only return Representatively on account of their numbers—'one of a city, two of a family' (Jer. iii. 14). The people from Babylon returned entire. **15th.** Upon Israel's return they must be built 'as at the first' (Jer. xxxiii. 7). The Jews had the contrary to this. **16th.** 'One King shall be King to them all' (Ezek. xxxvii. 22). The people from Babylon had no king. **17th.** The Lord promises to do 'better' for Israel upon their return than ever before (Ezek. xxxvi. 11). But the Lord did worse to Judah. **18th.** The Latter Rain is to be restored (Joel ii. 23). It was not restored for Judah. **19th.** The Lord is to make a new and everlasting covenant of peace with Israel (Ezek. xxxvii. 26). He made a covenant of war with the returned from Babylon. **20th.** Israel can only return a Power (Isa. xix. 24). The Jews were not. **21st.** Upon Israel's return Egypt must be a Power (Isa. xix. 24). When the Jews returned it was only a base kingdom. **22d.** Assyria must also be a Power (Isa. xix. 24). It was then only a defunct nation. **23d.** Israel, Egypt, and Assyria were to be 'blessings in the midst of the land' (Isa. xix. 24–25). When the Jews returned they were all of them cursed people. **24th.** When Israel returns the deliverance from Egypt is to be forgotten, and a new song sung (Jer. xxiii. 7, 8). Egypt is not yet forgotten, and the new song has never yet been sung. **25th.** Upon the return of Israel, there is to be a grander dividing of Waters than when they were delivered from Egypt (Isa. li. 10). This has not yet been known. **26th.** Upon Israel's return they are destined to 'eat the riches of the Gentiles' (Isa. lxi. 6). The people from Babylon knew nothing of this luxury. **27th.** Upon Israel's return 'many nations shall be joined to the Lord' (Zech. ii. 11). And this glory has never yet been known, and can only be realized after the Identity of the English Nation with the Lost Ten Tribes is nationally acknowledged. None of the above conditions were realized upon the return of the Jews from Babylon, or at any subsequent time, and as they are all faithfully promised upon Israel's return the 'second time,' it follows that the return of the Ten Tribes has never yet taken place."

But a careful study of the Identity of Saxons with Israel must *beget* a belief in the Bible! For it is an absolute demonstration, by incontrovertible facts, of the historical fulfilment, down to the minutiæ, of prophecies known to be thousands of years old. They focus, concentrate, and so unite upon the English-speaking peoples that no one but a FOOL, in view of them, could continue to say in his heart "Tush! there is no God!"

The fact of it is, seven eighths of the Bible is misunderstood. We have read without reading, and been taught by guides who have either blundered or deceived. Mr. Hine, in commenting upon this almost universal misunderstanding of God's Holy Word, makes a most valuable suggestion towards correcting it, and one which the author can most heartily endorse. During a visit of some months' duration which Mr. Hine paid to the author upon his first arrival in this country, the latter had frequent occasion to examine and consult a large Bible which had been treated in the following manner by Mr. Hine himself, and the wonderful light thereby derived can hardly be explained:

"Bible students would find it most useful, because it would greatly facilitate their reading and understanding of Scripture, if they would underline in *red ink* all parts of the Bible having a direct reference to Israel only, and underline in *blue ink* those parts referring to Judah alone, and in *green ink* those parts that refer directly to the Gentile World, apart from Israel or Judah. By doing this they would arrive at the readiest method of ascertaining the positive fact, that seven eighths of the entire Bible has reference only to the literal, social, and historical affairs of Israel and Judah, that only about one eighth of the whole Bible has any real bearing upon the Gentiles, and that those parts marked *red*, as referring to Israel, largely predominate. It follows that not to understand the distinction of Israel from Judah is positively to misunderstand seven eighths of the Bible, and yet it is an undeniable fact that 99 per cent of our people do not recognize any difference as existing between Israel and Judah, and that when you speak to them about Israel they immediately think you are referring to the Jews, and read their Bible with this same false impression. Nationally, to this day, both Oxford and Cambridge are under this delusion, as well as all the Dissenting Colleges; how, then, can we be surprised at the amount of stupid blundering and erroneous statements isssuing from some of our pulpits, or wonder at the fact that our pulpit ministrations do not gain the respect of the masses, so that, while the thousands regard the Church as a Divinely-appointed Institution, the millions are really outside its influence?

"Is it not a lamentable assertion to make, that seven eighths of the Bible is misunderstood? Yet it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetical books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugn the statements of Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all. Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea, and Christ declare Israel to be Lost (Isaiah vii. 8; Hosea i. 10, vi. 2; Matt. xv. 24). Jeremiah and Ezekiel declare Judah to be Known (Jer. xxiv. 9; Ezek. xxii. 4). Hosea declares Israel to be as the sand for Multitude (Hos. i. 10). Jeremiah declares Judah to be Few in number (Jer. xv. 7). Isaiah, David, and Micah declare Israel to be the Strongest War Power upon earth (Isa. xli. 11; Ps. cv. 24; Micah vii. 16). Whereas Jeremiah declares Judah to be Without Might (Jer. xix. 7). God Almighty, Samuel, David, Isaiah, and Jeremiah declare Israel to be a Monarchy (2 Sam. vii. 12, 13; Ps. lxxxix. 4; Isa. xxxvii. 31, xlix. 23; Jer. xxxiii. 17). Jeremiah states Judah to be without Government (xvii. 4). Isaiah and Obadiah state Israel to be an Island Nation with large Colonies (xlix. 1, 8; Obad. 17). Jeremiah and Ezekiel state Judah to be Strangers in all Countries, without Geographical Inheritance (Jer. xxiv. 9; Ezek. xxii. 16). Isaiah, Hosea, Micah, Habakkuk, and Paul declare Israel to be a Christian People (Isa. xliv. 23; Hos. ii. 19; Micah v. 7; Hab. iii. 13; Rom. vi, 14). Whereas Ezekiel, Nahum, Zechariah, Christ, and Peter declare Judah to be under the Mosaic Law (Ezek. xliii. 18–27; Nahum i. 15; Zech. ix. 11; Mark vii. 9; Luke xiii. 35; 1 Peter ii. 8). Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious. It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory. Then it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of the Book. Tom Paine fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writings that he was *led into infidelity* because he saw that the Jews could never verify the promises given to Israel. He therefore gave the Bible up as a myth. I can never be too thankful to the Almighty that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The very understanding of this difference is THE KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly that the man who has not yet seen that Israel of the Scriptures is totally distinct from the Jewish people is yet in the very infancy, the mere alphabet, of Biblical study, and that, to this day, the meaning of fully seven eighths of the Bible is completely shut to his understanding.

"Let us close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself: 'Therefore, thus saith the Lord God, Behold, my servants [Israel] shall eat, but ye [Judah] shall be hungry; behold, my servants [Israel] shall drink, but ye [Judah] shall be thirsty; behold, my servants [Israel] shall rejoice, but ye [Judah] shall be ashamed; behold, my servants [Israel] shall sing for joy of heart, but ye [Judah] shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye [Judah] shall leave your name for a curse unto my chosen [Israel]: for the Lord God shall slay thee [Judah], and call His servants [Israel] by ANOTHER NAME.' (Isa. lxv. 13, 14, 15.)"

In closing this branch of his topic the author would state that he *solicits* correspondence, and will attend to it to the best of his ability. In enumerating the foregoing Identities he is not conscious of error nor of overstatement, indeed he is rather conscious of understatement. In such a treatment as the present it is manifestly impossible to canvass each heading thoroughly. Nevertheless he will cheerfully undertake to remove honest doubt, and answer fair objections, but will pay no attention to captious ones or those which manifest no desire for the truth as such, and as the only worthy end of scientific investigation. In the mean time, as, per necessity, a self-appointed evangelist, and an agent for spreading the truth of the Saxon Identity, and as one already fully embarked upon the undertaking, he will gladly receive all data which individuals here and there may possess, and which will tend to swell the volume of evidence for and against the subject now in hand.

This is the object of an Identity Association; and by collecting these data at a central point and collating them in due order the cause of the Identity will be greatly furthered.

VII.

The Sign of the Cross.

When the time arrived for Jacob, the last of the Patriarchs, to be gathered to his fathers, he was moved of God to assign the two classes of blessings at his disposal in a very noticeable way. To Abram, to Abraham, to Isaac, and to Jacob these blessings had heretofore been given directly by Jehovah (Gen. xii. 3, xxii. 18, xxvi. 4, xxviii. 14). But not only were the spiritual ones—"and in thee, and thy seed, shall all the families of the earth be blessed"—so conferred, but the temporal ones, as well, were also thus transmitted. "Thy name shall be Abraham, for a father of many nations have I made thee" (Gen. xvii. 5). This, transmitted to Isaac (Gen. xvii. 21, xxi. 13, xxvi. 2–5), was amplified to Jacob, who was promised that his posterity should become "a nation, and a company of nations" (Gen. xxxv. 9–15). Now as Abraham could not deflect either promise to "the son of the bond-woman," they both came intact to Isaac. Nor could Isaac separate them, for Esau had sold his birthright; thus they went combined to Jacob. With the latter, however, the circumstances change. Possessed of twelve sons among whom to choose, there was an ample opportunity afforded Jacob to discriminate, and this for various reasons he was allowed to do. Acting undoubtedly according to careful forethought, and not unguided by the Holy Spirit, he assigned the blessings as follows:

Unto Judah he gave the spiritual blessings, for of him the Lawgiver Christ was to come. Did come, say all Christians; will yet come, say all Jews.

But unto Joseph, the beloved son, gave Jacob all the purely temporal blessings that pertained to "the birthright," not omitting, however, special blessings to each and all of his other sons.

The dying and far-seeing patriarch was, moreover, particularly explicit in the assignment of these temporal blessings, as a brief *résumé* of the circumstances of their transmission will clearly establish.

He first exacted from his son, then vicegerent of all Egypt, a promise that, though he was to die in Goshen, still he should not be buried there, but should find his last resting-place with his fathers in the Land of Promise. This Joseph swore, and returned to the administration of Pharaoh's affairs.

The end, however, soon drew near; and when it was soon after told to Joseph, "Behold, thy father is sick," he took with him his two sons, Manasseh and Ephraim, and hastened back to Goshen. Now it was told to Jacob that his son was coming. So "Israel"—as the angel had renamed him—"strengthened himself and sat upon the bed."

And thereupon was enacted a most significant ceremony, which, in the light of subsequent events, is seen to have ushered in the means towards the full fruition of Jehovah's will. The patriarch must have perceived that it was not enough to set aside his eldest sons, Reuben and Simeon, and confer the birthright upon Joseph in general terms, no matter how pregnant they might be with import. There was plenty of opportunity for discrimination, and he chose it. So to quiet forever, among his descendants, any dispute as to the nature and degree of their special blessing, he then and there formally *adopted,* before blessing them, the two half-Egyptian boys of him who was his best beloved.

"And now thy two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee in the land of Egypt, *are mine ; as Reuben and Simeon shall they be mine.*"

Though separated from his brethren, it turned out most grandly for their good that Joseph had gone down into the land of Egypt long before them. It had saved them from the famine, gave the seed of Abraham a cradle, and by its outcome the very dreams which originally led his brethren to banish him had already been, in type at least, fulfilled. There were none in Egypt then who did not bow the knee to Joseph, as, second only in that mighty realm, he rode in Pharaoh's chariot. How familiar is Anglo-Saxon childhood with the touching story of this prosperous man ! and how significant to-day that story to his RACE, *which stands related to the whole Earth as Joseph did to Egypt !*

But to return to the bedside of Jacob. It will be remembered that at this remarkable scene of blessing the dying Israel conveyed his prophetic gifts in a manner which was somewhat contrary to custom, and a surprise and disappointment unto Joseph. For though Manasseh was the elder, and had been purposely brought by Joseph "towards Israel's right hand," while Ephraim had been withdrawn towards his grandfather's left, nevertheless Jacob stretched out his *right* hand and laid it upon Ephraim's head, who was the younger, and his *left* hand upon Manasseh's, "guiding his hands *wittingly,*" say the Scriptures.

The first effect of this blessing was to make "*the sign of the cross*" (×) above the heads of these two chosen children,—a sign especially significant to them who were in later years to be the leaders of the Ten, still later were baptized in it, now have it in their Saxon name, and were to bear it triple on their flag—"the Union Jack." It will also be noticed that in this *crossing* of his arms, by which "he set Ephraim before Manasseh," the Patriarch constituted the latter the *thirteenth* tribe, of a then and thenceforth ever to be *thirteen-tribed* Israel. For Joseph's withdrawal from the twelve left eleven, and his reacceptance in the persons of his *two* sons made the whole number *thirteen*, while the precedence given to Ephraim, in the adoption, made *him* the twelfth, and left Manasseh last or *thirteenth* in the order of his tribal birth.

The first time that the number 13 occurs in the Bible is with reference to *Rebellion* (Gen. xiv. 4). Since that time down to this it has dominated all the historical eras in which rebellions have occurred; and to those who understand the Cabala, and the arithmography of the Scriptures, its tacit ascription here to *Manasseh* is pointedly suggestive of his ultimate Revolution (1776), and the "number" ($395 = 2 \times 3 \times 5 \times 13 + 5$) and meaning ("Forgetfulness") of his name. (See Dr. Milo Mahan's "Palmoni" and "Mystic Numerals of Scripture," also J. Ralston Skinner's "Source of Measures," etc.

Now the blessing of Manasseh and Ephraim was as follows: "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads, and let my name be named upon them, and the name of my fathers Abraham and Isaac, and let them grow in the midst of the earth, as *fishes* do increase."

The ceremony had proceeded thus far without interruption, when Joseph noticed that his father had placed his right hand upon Ephraim's head. Considering that this gave the precedence to the younger, he was displeased thereat, and essayed to lift his father's hand and remove it to Manasseh's head, saying: "Not so, my father, for *this* is the first-born; put thy right hand upon *his* head." But the old man refused (and so pointed a refusal, at the termination of a long life of special favors showered upon Joseph, is certainly significant), and said: "I know it, my son, I know it; he also shall become a PEOPLE, he also shall be GREAT; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And thus he blessed them that day, saying: "In thee shall Israel bless, saying, *God make thee as Ephraim and as Manasseh.*" Even, as now, all men may say, "God make thee as Great Britain and America"!

Thus "the Birthright" was conferred upon the sons of Joseph, and was so divided among them that the "company of nations" fell to Ephraim's lot, and the single nation—"the Great People"—unto Manasseh's. And it is hard to say, since Ephraim now, in his modern representative, "John Bull," stands for the *Ten*-Tribed Kingdom, and Manasseh, as "Brother Jonathan," for the *single* tribe, and since already the resources of the latter are statistically nearly equal to those of the whole ten tribes put together who are nationally known as "Ephraim,"—it is hard to say on whom the bulk of "the birthright" blessing has thus far actually fallen.

Ephraim may boast pleasantly of his "ten thousands" to Manasseh with his "thousands," but the latter may reply, "Distribute your '*ten* thousands' among the *ten* tribes you represent, and they will all be numbered but by 'thousands,' while, as my wealth already nearly equals yours, and I have no king but God, I surely am compensated for any privileges, if such they be, lost by being emancipated from the earthly Sceptre of David."

The Birthright was in fact conferred in such a way as to convey but little apparent or actual precedence between the two brethren, and had not Joseph interrupted it on a merely technical point, the probabilities are that it would have continued with the symbolically crossed hands indicative of the "new covenant" only, and as it eventually did, with the "ten to one" idea intensified simply because Ephraim—perhaps the "*Getæ*"—was to lead, as chief, or "*Sar*," the Ten Tribes, while Manasseh—perhaps the "*Massa-Getæ*"—was to secede and become independent as the single one. And certainly, too, if England and America are Ephraim and Manasseh, may Israel and Judah bless, by calling on *their* names as emblematical of fulness and prosperity!

And over them, if over any nations upon earth, has the sign of the cross been most significantly written. The historian of the Reformation, D'Aubigné, thus alludes to them: "I have been struck with admiration at beholding the people of these islands, encompassing the globe, bearing everywhere civilization and Christianity, commanding the most distant seas, and filling the earth with the power and the word of God. At the sight of such prosperity and greatness I said: 'Ascribe ye strength unto God: His excellency is over Israel, and His strength is in the clouds. O God, Thou art terrible out of Thy holy places. The God of Israel is He that giveth strength and power unto His people. . . . Blessed be God.'"

It was this same Anglo-Saxon spirit that led Stanley through "the Dark Continent" in advance of future Saxon conquest; and led him to ascribe to Him alone who leadeth Israel with Pillar and with Cloud, the whole of all the praise—"Thanks be to God forever and forever!"—and elicited an electric response from all the world that wires were not able to send fast enough about the earth, and which needed none to find their way on High!

Spiritually there is no dissent that the Anglo-Saxons are, above all other races, "called in Isaac's name." It is only in the *literal* calling that superficial thinkers find a block of stumbling and a stone of dire offence. But Tullidge argues here so strongly that we quote the argument at length: "If Scripture is to be accepted as an infallible guide in all matters of which it treats, the question before us is so solidly bound up with it as to be capable of thorough demonstration on Scriptural grounds alone. We argue that it was plain both from the nature of the case and from the evidence of the Scripture that in the training to which the Hebrew nation was subjected, the chief design was to prepare a people to spread the light of God's truth over the length and breadth of the earth; to be the greatest of human instruments in extending the kingdom of God in both of its aspects, as established over the hearts of men, and also in regard to its territorial extent. Abundance of testimony was then brought forward to the effect that the Anglo-Saxon race was being used for this very purpose; and what has been foretold as *Israel's* destiny was shown to have been developed in all its details in the course of English history. Are the people who are being used for the great purpose of evangelizing the world the people who were avowedly set apart and trained for that very purpose? Is it consistent with the everlasting attributes of Deity to believe otherwise? By those long years of preparation, God showed that he considered a training necessary in order to form fit instruments wherewith to work. But if the people who have *been* used for the work are *not* the people who underwent a training for it, how was it that they ever acquired the great faculties which so well fitted them to accomplish it? . . . If the Anglo-Saxons did not derive their fitness for their great mission from forefathers who underwent a training for it in the land of Canaan, we know not how else to account for it. For in that case *no* previous training was necessary, and the Deity is hereby charged with inconceivable folly and robbed of many of his essential attributes."

Nor must we forget that there were many tribes that underwent this training, and that in the Saviour's day the bulk of them were exiles, though still *dear* to God, and cherished for some grand design not then apparent. Christ came unto "his own," for he was of the lineage of Judah, but by them he was rejected, therefore was it that Jesus said unto them, "Did ye never read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes'? Therefore say I unto you, *The kingdom of God* shall *be taken from you, and given to* A NATION bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 42–44). And what was this rejected stone but "Joseph and his brethren," whom the Jews had cast out of the temple building—the little stone kingdom of Anglo-Saxondom, already even then crystallizing about its Bethel-throne-seat in the far-off Western Isles?

This was the NATION to whom the kingdom of God was to be given, and who were to bring forth the fruits thereof. Who indeed has ever fallen upon this "little stone" and *not* been broken? And on whom, among the nations, has it fallen without grinding them to powder? We believe that this parable has been wholly misunderstood by the Christian Church; nor have we ever seen it rightly applied to Daniel's explanation of Nebuchadnezzar's dream. But there alone it manifestly *fits,* and so the Jews themselves understood it; for, goes on the relation: "And when the chief priests and Pharisees had heard his parables, *they perceived that he spake of them.* But when they sought to lay hands on him they feared the multitude, because they took him for a PROPHET."

The Saviour, in the above quotation, referred to David's cxviii. psalm (q. v.), the whole of which is a psalm of rejoicing written for *"Israel" in exile,* and viewed as battling with her enemies; and the chief priests, knowing the psalm, and all the other prophecies concerning their rival brethren, caught fully its pregnant import and were jealously incensed thereat.

Among the numberless instances in which the very language of Scripture, concerning the effect of this "little stone" upon her adversaries, has been unwittingly, yet with absolute correctness, ascribed to England, we may quote but few. In Bell's "Compendious View of Universal History" the battle of Waterloo is thus referred to: "Ever-memorable battle of Waterloo over Bonaparte, his most experienced marshals, and his veteran legions: his vaunted Imperial Guard is annihilated, his power dissipated, and his throne *crumbled into dust.*"

Again, in a leader in the London *Times,* August 20, 1866: "We, in the great war with France, came out victorious, after many reverses and failures, and at

Waterloo *shattered and pounded to dust* the mighty fabric of imperial power."

"In Hoc Signo Vinces."

Verily in the sign of the cross, borne heavenward on her Union *Jack*, has England—called in Isaac's name—repeatedly in her history overwhelmed those nations which were symbolized by the feet and toes of "clay and iron." And in that same sign, in the moral battle with the wider powers of evil, do the Anglo-Saxons struggle fearless of the issue, for they know it must prevail. But if they would only awaken fully unto the truth of their own identity, then how still more irresistibly, beneath such standards, might "five of them chase an hundred, and an hundred of them put ten thousand to flight"! For unto Israel alone is the promise given that "no arm fashioned against her shall succeed."

In selecting most of our quotations we have aimed at such as bear upon the Race, in its home seat, or upon branches thereof, under the general name of Englishmen and Anglo-Saxons, convinced that we of these United States sufficiently understand our own part in all of them and place ourselves within their pale. And this we have an undoubted right to do; but not only do *we* proudly utilize this privilege,—it is accorded to us by the other half of Anglo-Saxondom.

In his "American Commonwealth" Mr. Bryce remarks that: "A visitor doubts whether the United States are, so far as the things of the mind are concerned, 'a new country.' The people have the hopefulness of youth. But their institutions are old, though many have been remodelled or new-faced; their religion is old; their views of morality and conduct are old; their sentiments in matters of art and taste have not greatly diverged from those of the parent stock. Is the mere fact that they inhabit new territories, and that the conditions of life there have trained to higher efficiency certain gifts, and have left others in comparative quiescence, —is this fact sufficient so to transform the national spirit as to make the products of their creative power essentially diverse from those of the same race abiding in its ancient seats? A transplanted tree may bear fruit of a slightly different flavor, but the apple remains an apple, and the pear a pear."

And his reviewer in the *Quarterly Review* comments as follows:

"Streams of emigration from other races and from many other countries have steadily flowed into North America from the beginning, but, like the rivers that perpetually flow into the sea without ever affecting the saltness of its waters, they have been assimilated as soon as received. Whatever a nationality is when it goes there, in the second or at most in the third generation all visible trace of its nativity is lost, it has taken on the character of the predominant stock, and has become to all intents and purposes Anglo-Saxon. There is no stronger proof of the innate toughness and vitality of that race than its power of absorbing so largely all other races without losing its own native and distinctive qualities. If every inhabitant was direct in descent from the people of Great Britain, America could hardly be more Anglo-Saxon than it is, so far as all men born on its soil are concerned. England is to Americans the home of their ancestors. America is to Englishmen the creation of their children. Americans are what Englishmen have become by crossing the sea and occupying a new continent. Englishmen are what Americans would have been if they had remained at home."

The separation of America from the Old Country must have been as deeply imbedded in the councils of Divine Providence as the earlier separation of the *twain* —Ephraim and Manasseh, and the tribes their fellows—was from that of Judah (2 Chron. x. and xi. 4); for of all the incidents in modern history "this thing" pre-eminently seems to have "been done of God." Indeed it is tacitly thus recognized. Parkin (in *The Century*, Dec. 1888) acknowledges this general sentiment of our Race as follows:

"The bifurcation of Anglo-Saxon national life which was caused by the American Revolution is now, after a hundred years, fully recognized *as the most important political event in modern history*;" and continuing his prognostications as to the philosophy of the world's future, he says in the same article:

"The best guarantee of permanent peace that the world could have would be the consolidation of a great oceanic empire, the interest of whose members would lie chiefly in safe commercial intercourse. For filling such a place in the world, Great Britain's position is absolutely unique among the nations of history. She holds the chief key to the commerce of the east in the passes of the Mediterranean and the Red seas. She commands an alternative route by the Cape of Good Hope. Across Canada she has yet a third, giving her for many purposes a still closer connection with the extreme East than do the other two."

In this connection, if we, of America, who, as before stated, *buckle* this Girdle of Anglo-Saxon Peoples together, "unite" *fraternally*—in all, offensively and defensively, that this implies!—with Great Britain, the great ocean empire would be strong indeed. The Race could lie down in peace, and who would dare to rouse it up? It could *dictate* disarmament around the earth, and fearlessly set the grand example, and its ancient Royal Scottish motto (Gen. xlix. 9.),

"Nemo me impune lacessit,"

would be sufficient to the peaceful end in view.

"The argument for unity," says Mr. Parkin, "may be carried to still higher ground. A strong impulse has unquestionably been given to national effort and earnestness *both in Great Britain and the United States,* by the prevailing conviction that Anglo-Saxon civilization is *a thing distinct in itself, and with a mission in the world.* . . . Working out on separate and yet parallel lines the great problems of liberty and of civil and religious progress, the United States and Great Britain have the strongest reasons for sympathizing with each other's efforts to consolidate and perfect the national machinery by which their aims are to be accomplished. Great Britain now understands and respects the motives which actuated the resolute and successful struggle of the American people against disruption. A nation which suffered and sacrificed so much for unity as did the United States can assuredly understand and sympathize with the strong desire for national consolidation which is now spreading throughout the British Empire."

And spreading, too, throughout the length and breadth of our own land; for, as already noted, in the current series of the "Yale Military Lectures," which have been quite widely published, it has been pointed out that:

"While we may not be concerned in the balance of power upon the old continent, we certainly are on this, and we cannot ignore the fact that the broader Anglo-Saxon interests are ours quite as much as if we dwelt upon the borders of the English Channel. They are wider than the British Isles, and belt the earth from East to West, and bind it North and South; and so sure as 'blood is thicker than water,' and the world's balance of power is the real matter at final issue, this country will be inevitably involved in those future settlements which relate to the conditions of universal peace and general disarmament, and which must follow in the wake of such a conflict as is now upon the very eve of breaking out" abroad.

But there is a Triple Alliance in store for days of the near future before which one now somewhat famous in the annals of diplomacy will pale to insignificance!

For there is one other Power that is equally interested with England and America in this terrestrial consummation, to wit, *Germany*. For if, as *Identities*, too numerous to recite here, seem to indicate, she is Assyria in modern garb (Isa. xix.), and if *we*, of half-Egyptian parentage,—(if we be "Manasseh"),—are also, in our *separated* and forgetful state, the great Egypt of the latter days, and if England in a special sense be this Israel, then these three great powers are equally concerned in events so weighty, and may lend to them their human aid, and speed the day of their fulfilment, for:

"In that day shall Israel be the third
With Egypt and with Assyria,
Even a blessing in the midst of the Land;
Whom the Lord of hosts shall bless, saying,
Blessed be Egypt *my* People,
And Assyria *the* work *of My hands*,
And Israel *mine* Inheritance." (Isa. xix. 24, 25.)

VIII.

THE SCEPTRE AND THE BIRTHRIGHT.

IT was just after the foregoing scene that Jacob called in all of his sons and said: " Gather yourselves together that I may tell you that which shall befall you IN THE LAST DAYS."

Scripture is progressively fulfilled. Again and again it repeats itself, each time more broadly and more pointedly. All down the ages the growth of history towards the utterances of "Israel" on his death-bed have been noted, and still they broaden, and still nearer are we to the latter days.

It is with " Joseph" and with "Judah," as the particular representatives of the *two* "kingdoms" into which, at the death of Solomon, the several tribes were divided, that we have most directly now to deal. With the one or the other of these two respective kingdom-leaders all of the other tribes are parcelled out, and have been long associated (Ezek. xxxvii. 15–28).

Like as Judah became the general term by which the kingdom set up at Jerusalem, under Rehoboam, became known in later history, so Ephraim, now made the elder son of Joseph (or at least his tribal representative) by the blessing, became the general one for that of the ten-tribed section, founded and set up, as a kingdom, by Jeroboam at Samaria. Throughout all subsequent Scriptures, and all Hebrew writings, this distinction is so explicitly maintained that to confuse it is to wander hopelessly from the paths that lead these peoples down to later, or to *present*, times.

THE EXORDIUM.

"Gather yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.

* * * * * *

"THE SCEPTRE."

Judah, thou art he whom thy brethren shall praise;
Thy hand shall be in the neck of thine enemies;
Thy father's children shall bow down before thee.
Judah is a lion's whelp—From the prey, my son, thou art gone up:
He stoopeth down, he croucheth as a lion—and as an old lion; who shall rouse him up?
The sceptre shall not depart from Judah, nor a lawgiver from between his feet,
Until Shiloh come—And unto him shall the gathering of the people be.
Binding his foal unto the vine—and his ass's colt unto the choice vine;
He washed his garments in wine,—and his clothes in the blood of grapes:
His eyes shall be red with wine,—and his teeth white with milk.

* * * * * *

"THE BIRTHRIGHT."

Joseph is a fruitful bough,—Even a fruitful bough by a well;
Whose branches run over the wall:
The archers have sorely grieved him—and shot at him and hated him:

But his bow abode in strength,—and the arms of his
hands were made strong
By the hands of the mighty God of Jacob;—(From
thence is the shepherd, the stone of Israel: i.e. he,
Joseph, is the keeper of Bethel!)
Even by the God of thy father, who shall help thee;
And by the Almighty, who shall bless thee—with
blessings of heaven above,
Blessings of the deep that lieth under,—blessings of
the breasts and of the womb:
The blessings of thy father have prevailed above the
blessings of my progenitors.
Unto the utmost bound of the everlasting hills:—they
shall be on the head of *Joseph,*
And on the crown of the head of him that was separate
from his brethren."

* * * * * *

These blessings are explained by history in no uncertain terms. They sweep downwards through its course, and in their comprehensive scope lead up to what, as Jacob said, should be the circumstances of his posterity, in Judah, and in Joseph, in the latter days.

It is into these days that Moses and all of his successors of the school of prophets have looked, for the return of Judah unto Ephraim,—the *two* tribes *to the ten,*—and for their united return, immediately thereafter, to their land recovered from the sword. In the words of Moses thus re-echoed down the stream of prophecy, by all of his successors, we have the mention of this gathering as follows:

"And this is the blessing of *Judah;* and he said, Hear, Lord, the voice of *Judah,* and bring him unto his people. Let his hands be sufficient for him, and be thou an help unto him from his enemies."

These promises were repeatedly amplified, and those of Judah went well into effect even in the days of biblical chronology. The blessings of Joseph, however, looked necessarily into dimmer future, since they naturally imply the *occupation* of the earth before its *dominion* can be realized. The world had yet to be discovered!

Carrying out the promise unto Judah, the kingly authority over Israel was transferred to David, was confirmed to him by a covenant of unbroken, sceptral and regal significance forever. This was the "kingdom of God" referred to by the Saviour, the *literal* kingdom whereon the *spiritual* kingdom rests: so he meant it, so the Jews understood him. So Daniel and David understood it, and so history finds it! It must therefore *have* continued unbroken, sceptral, and regal, with David's seed reigning somewhere, down at least to Christ's *first* coming. And as that was admittedly but a preliminary coming and not for rule, it must still continue somewhere, and in literal fulfilment, until the Saviour returns in might, as the Son of David, to reign in Mount Zion as King *in propriâ persona* over his people! Then it will in truest sense be "God's kingdom"! and not in that sense until then.

Some of this reasoning must be novel and startling in our ears, but let us plead for patience from our readers. Surely we are all in search of truth, and so surely as man is fallible, and interpretation progressive, and God's dealings with us always veiled until the fulness of the times, so likewise may now light be dawning on our day and generation.

To the researches of Rev. F. R. A. Glover, M.A., we are indebted for a most careful discussion of this topic, and his conclusions fortify the position that *England is* *the Ephraim of Israel, and the Royal Remnant of Judah.* The Scripture passages which bear upon the subject are too numerous for quotation at length, but the reader will find them presented in the following table:

THE SKELETON OF ISRAEL'S HISTORY.

"The *Sceptre* shall *not* DEPART from *Judah*, nor a *Lawgiver* from between his feet, until Shiloh come; and unto him shall *the* GATHERING *of the people be*" (Gen. xlix. 10). "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have *accomplished* to SCATTER the *power* of the holy people, all these things shall be finished" (Daniel xii. 7). The holy people, *if they were the Saxons*, were scattered until the movement of coalition commenced by Sussex coming under Ethelard's rule (Wessex) in 725 A.D. This was exactly 1260 years after Daniel transcribed this prophecy, i.e. "time, times, and half a time"! "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. xii. 12). Daniel uttered this prophecy at the close of his book, and in the year (535 B.C.) in which Cyrus gave his celebrated edict. Exactly 1335 years thereafter, or in 800 A.D., EGBERT (the king in whom the Heptarchy of Isaac's scattered people became united) came to the throne. The scattering was over—"accomplished"! and Egbert was then made happy and famous with the sword, as his name implies. From that day do we date the British Empire. The gathering is still in process, the manifestation of the sons of God has well begun, and the day of Shiloh draweth very near!

David, king first over Judah, then over all the tribes.	2 Sam. ii. 1–7. 2 Sam. v. 1–5; 1 Chron. xi. 1–3.
The throne confirmed to him by covenant, to continue in his line	2 Sam. vii. 12–17; 1 Chron. xvii. 11–25. 2 Sam. xxiii. 5; 2 Chron. xiii. 5. Compare Levit. ii. 13.

In perpetuity, i.e. generation to generation, wielding the sceptre and in some way over Israel.	Psa. lxxxix. 20–37; Isa. xxxvii. 31, 32; Jer. xxxiii. 17, 20, 21, 26. Compare Gen. vii. 22.
Confirmations to Solomon.	1 Chron. xxviii., xxix. 1–25; 1 Kings ii. 1–4, iii. 1–15, ix. 1–9; Ps. cxxxii. 11–13.
When at his death the kingdom was rent.	1 Kings xii. 21–24: "for this thing is from ME"!
Ten tribes given to Jeroboam,	1 Kings xi. 31, xii. 16–19. Compare 2 Chron. x. 16–19.
Judah being left to the House of David.	1 Kings xii. 20.
The tribe of Levi became afterwards joined with Judah, through Jeroboam's idolatry,	1 Kings xii. 31; 2 Chron. xi. 13–15.
While Benjamin was only *lent* to David for the oath's sake, and to be a *light* in Jerusalem.	1 Kings xi. 11–13, 32–36, xii. 21–24.
Every attempt to blot out David's seed failed, for the promise had of old been likewise to "the seed of the *woman*," and so through Eve, and Tea Tephi, and Mary is it so.	2 Chron. xxii. 9–12; 2 Kings xi., and other attempts down to Jer. xxii. 28–30, xxxvi. 30, 31, xli. 1–6. Gen. iii. 15. Jer. xli. 10, xliii. 6. Matt. i.; Luke i.
The captivity of Israel.	2 Kings xv. 19 to xvii. 41.
Cast out for idolatry, utterly.	Hos. i. 6–7; 2 Kings xiv. 26, 27.
Judah left, under David's sceptre, and sins *worse* than Israel.	Jer. iii. 11–25; Ezek. xvi. 51, xxiii. 11.
Hence God decrees away the "kingdom" from Judah, and transfers it to Israel (*at that time*, though the Saviour kept the secret at the Ascension, and the Apostles do not seem to have understood it. They only knew it was lost, and hoped for its return to Judah).	Ezek. xxi. 26; Isa lxv. 13; 2 Chron. xiii. 5, xxi. 7; Matt. xxi. 33–46.
The last days of *Judah's* kingdom at Jerusalem: Jehoahaz, Jehoiakim, Jehoiachin, ZEDEKIAH—WHO next?	2 Kings xxiv. xxv; Jer. xxxvi. 30, 31, xxii. 24–30; 2 Kings xxv. 7; Jer. xxxix. 6, 7, lii. 10, 11.

The Babylonish Captivity.	2 Kings xxiii. 29 to xxv. 26; 2 Chron. xxxv. 20 to xxxvi. 21; Dan. i. 1–7; Jer. xxxix. and lii.
A plucking up, and a *planting.*	Jer. i. 10, xxx. 24 to xxxi. 1–40, xxxiii. 14–26.
A riddle and its solution.	Ezek. xvii. 1–10, 11–24.
The Tarry at Tahpanhes.	Jer. xliii.
Disappearance of Jeremiah and the King's Daughters, David's Sceptre, the Ark, the Title-deeds, Bethel, Baruch, and Ebed-Melech, the Remnant.	Jer. xliv. 14, i. 7, 8, xliii. 5–7. Hiatus in Israel's history—"Why did Dan abide in his ships?" Jer. xlv. 5, xxxix. 16, 18.
No king of David's line rules with sceptre, etc., in Jerusalem after the return from Babylon. Where is God's covenant?	Jer. xxxiii. 14–26. Matt. xxi. 42, 43.
The disciples misunderstood all this. And Jesus rebukes them as impatient. It was not for that age to know. Nevertheless long before, behold, it had been done.	Luke xxiv. 21. Acts i. 6. Luke xxiv. 25–27. Acts i. 7. Ezek. xvii.—the whole chapter, and especially verse 24.
However, He whose right it is, even Jesus Christ, Our blessed Lord and Saviour, Will at his second coming, As the Son of David, And Heir of all things, Sit on David's throne, Reigning in Mount Zion, In millennial glory. For which literal and spiritual kingdom, all Israel, spiritual and literal, continually prays "Amen, even so, come Lord Jesus."	Isa. xi. 1–9; Jer. xxiii. 5, 6; Ezek. xxi. 27. Isa. vii. 14–16; Dan. ix. 25; Micah v. 2; Gal. iii. 16; Matt. i. 21; Luke ii. 32; Isa. xlix. 6; Matt. xxiv. 29–31; Mark xiv. 24–27; Luke xxi. 27, 28. Matt. i. 1–17; Luke ii. 4, iii. 23–31; Acts ii. 30. Hebrews i. 2. Jer. xxiii. 5, 6; Ezek. xxxvii. 24, 25. Isa. xxiv. 23. Ps. lxxii; Isa. xi. 1–9; Rev. xx. 1–6. Matt. vi. 10; Luke xi. 2. Rev. xxii. 20.

In the mean time "Israel" must be awaiting manifestation.	2 Sam. vii. 24. Compare 1 Chron. xvii. 22; 1 Kings iii. 8; Isa. ii. 2; Amos iii. 2.
For she alone is chosen to new covenant favor, for a special purpose:	Isa. xliii. 7, 10–12, 21. Compare xliv. 1, 2, 7, 8.
Hence the solicitude continually exercised on her behalf.	Ezek. xx. 9, 14, 22, 44.
But the Jews having rejected the Saviour,	Matt. xxi. 42, 43.
the witnessing mission, as a Christian nation, has fallen to Ten-Tribed Israel—"a nation."	Acts i. 6. Compare Isa. xxvii. 6; Acts ii. 36, xv. 14; Rom. xi. 1.
Thus our attention is directly concentrated on the Ten-Tribed Kingdom; and we are at once curious to ascertain what became of the exiled "Israel," often called "Ephraim," "Joseph," "Isaac."	Hosea, Zech., Ezek.
This kingdom was to cease,	Hos. i. 2–5; 2 Kings xv. 29, xvii.
To be utterly taken away,	Hos. i. 6; 2 Kings xvii. 23–28.
Its power entirely broken,	Isa. vii. Comp. Levit. xxv., xxvi.
And become "not my people."	Lo Ammi. Hos. i. 8, 9.
Is then referred to as divorced,	Hos. ii. 1, 2; Isa. l. 1; Jer. iii. 8.
But not lost sight of!	Ezek. xx. 32–37: Hos. ii. 6.
Whither has she been led?	2 Sam. vii. 10; 1 Chron. xvii. 9.
To a place where she should be	Hos. i. 10;
Christianized, and changed in name and heart.	Rev. xviii. 4.(vii. 4).
Whence she should spread out into all lands.	Deut. xxxii. 8. Isa. liv. 3.
And fill the earth with fruit.	Isa. xxvii. 6; Gen. xlix.; Deut. xxxii., xxxiii.
And inherit her birthright, and	Micah v. 7: Deut. xxviii. 1–14.
Thus fulfil Scripture.	Amos ix. 9.
Because of the promise simply.	Ezek. xi. 16.
Not only, however, does God promise to control His people during their divorcement, so that they shall accomplish, unconsciously to themselves, His providential designs concerning them, He also has provided for their return to Him, encouraging them in most endearing terms.	Hos. xiii. 9. Hos. xiv. 1, 2. Jer. xxxi. 18–21. Ezek. xxxvi. 37, 38. Hos. xiv. 4–9. Isa. liv. 4–10. Jer. iii. 12, 13. Ezek. xxxiv. 11–25. etc. etc.

Her reunion is a marriage,	Jer. iii. 14; Isa. liv. 4, 5, lxii. 1–6 ; and the whole New Testament.
All of which is done for God's own name's sake.	Ezek. xxxvi. 22; Deut. ix. 4–6.
This is the *Fishing* period!	Ps. cxv. 1; Ezek. xx. 44.
Under this blessed covenant favor, her condition is described in glowing terms.	Hos. 1, 10; Isa. lii. 7–12; lx. 19–22; lxii. 5; Jer. xxiv. 7: xxxi. 33; Ezek. xi. 20; xxxiv. 24; Zech. viii. 6–8; Jer. xvi.
Then comes the Identification, and Manifestation of Israel to the world, and to *themselves;* and their formal recognition of their Origin and Destiny. "For thus saith the Lord God, I will yet for this be inquired of by the House of Israel to do it for them." Even so, Amen.	The references to this Period have been fully epitomized hereinbefore : see Chapter VI. in particular, and this whole Volume in general. The whole consensus of Prophetic Chronology agrees that the Hour has come. Ezek. xxv. This is the *Hunting* period (Jer. xvi. 16).
When this fully commences it will be "*short work.*"	Rom. ix. 28.
Judah and Israel will return together.	Hos. i. 11; Jer. iii. 18.
The nations will flock to Zion,	Isa. ii. 1–3; Micah iv. 1, 2; Zech. ii.
The Eastern Question will be settled,	Ezek. xxxviii., xxxix.
The Saviour will appear.	Dan. xii. 1.
(Saving Judah's Tabernacle first!)	Zech. xii. 7.
As king of kings to rule Millennially.	Dan. xii. 1; Isa. xxiv. 23; Ps. lxxii.; Jer. xxiii. 5, 6; Rev. xx. 1–6.

Amen, even so come, O King of kings, to rule the earth!

Thus intimately joined, yet ever separate, the "Sceptre" and the "Birthright" have come down the stream of time. Not since these Blessings were first uttered, at the bedside of the dying patriarch, have they halted, changed, or faltered. Judah's "Royal Remnant," Ephraim's "Company of Nations," Manasseh's "Great People," stand before the earth possessed of them, England and America inherit them, and He whose right they are forever, cometh shortly! Plain as these demonstrations are, but few have seen and fewer still have heeded them (Dan. xii. 10). But, my kinsmen and my countrymen, those days are on us, and they are "the Latter Days," and all *must* see them now, for they are written so "that he may run that readeth" (Hab. ii. 1–20 !). I write here not as an alarmist, but rather do I write as one impressed with the beauty of the theme. I write because it seems to solve the problem of existence, because the subject tells us who we are, and who He is, so faithful and so true unto his covenants, who still pleads with us tenderly, in the wilderness, to turn to Him whose bowels yearn to save his people and to bless them.

IX.

THE RHYTHM OF ACCIDENTS.

THERE are a thousand things which we would touch upon in this connection had we but space, and had our readers but the patience.

If England and America, brothers John and Jonathan, the only fraternal nations on the earth, *are* literally Ephraim and Manasseh—the "Company of Nations" and the "Great People" set apart,—how significant the sign of that pre-Christian cross, made o'er their heads when they were lads in Egypt ! How noticeable its appearance on the Behistun-rock, cut upon the brow of Iskunka, the chief of the group of captives standing before Darius, and over whose head in the Median tongue is the sentence: "This is Iskunka, the chief of the Sacæ"! How doubly pointed now to us becomes our calling in the name of Isaac, the great type of Christ, in whom we are both literally and prophetically baptized by blood, by blessing, by water, and by Spirit!

He whose heart has been burned by the iron of conviction, with the truth of what we are so poorly telling here, will also see how little chance there is in man's affairs for accident, coincidence, and chance. He will be awed but not surprised to know that the self-same obelisks which stood before their ancestor's temple, twice eighteen centuries ago (for Ephraim and Manasseh were the half-Egyptian sons of Asenath, the daughter of the priest of On—Gen. xli. 45), now mark the busy marts of all their modern greatness! Nor will it be to him a mere coincidence that the arms and flags of these fraternal nations were united in the streets of Alexandria, for the first time since their independence. This was in 1882, when the bronzed tars of England and the United States landed together on the shores of the delta of that ancient stream upon whose banks their fathers dwelt and had been blessed by Jacob. He will even find it fitting that Manasseh blazons on his Seal the grandest monument of Egypt—the Pyramid,—and that when Ephraim seeks for emblems in his native land he takes the mystically correlated Sphinx. Both of these nations used their favorite Egyptian emblems upon national medals in 1882. He will perceive a new significance in the national number *Thirteen* that Manasseh honors so, and not only in his flag perceive a hidden reference to the paternal "coat of many colors," but in his "crest" of stars a reference to the dream that exiled Joseph, and on his "coat of arms" will actually find "the olive branch" of Joseph which he bears by primogeniture. He will read new meaning in a literal translation of

Manasseh's thirteen-lettered motto, "*E Pluribus, Unum*"—i. e., "One taken out of [*from*] many;" and in the reverse motto on the Seal, "*Annuit Cœptis*," also thirteen-lettered, "He has *prospered* our beginnings," he will read a reference to him who was the most prosperous man of history—even Joseph his father!

Like unto our brother Ephraim, the United States of America have been a nation marked out by special manifestations of Divine Providence from the very beginning until now. It was in their earliest struggles that our Pilgrim and Puritan forefathers looked towards this western wilderness, and, behold, the glory of the Lord appeared in the cloud, and led them to their favored habitation. By faith like Abraham, their ancestor, when called upon to go out into a place which they should afterwards receive for an inheritance, they obeyed and went out, not knowing whither they went, and dwelt in their land of promise as in a strange country. Then was it indeed only a "desolate heritage." But the clouds of the Almighty were about their habitation, so that the sun smote them not by day, neither the moon by night. It is therefore on their crest they fittingly commemorate how by faith there sprang from even one, and him so good as dead, so many as the stars of the sky in number. It is therefore in their motto they repeat this reference, and intensify the idea of union by that beautiful allusion to the universal brotherhood of all mankind, who in Christ alone, as Saint Paul truly says, are "*many in One*."

When Winthrop's ship was ready to set sail, "The Eagle," for such was her name, spread her broad wings to bear Liberty still farther west, and taking a new name she called herself the "Arabella," after Lincolm's noble daughter. It was thus upon the bosom of "a fair Altar," for such is "*Arabella's*" meaning, that the Empire "of the People, by the People, and for the People," came to Manasseh's land. And when the good ship reached New England's shores, the Articles of Confederation were signed at Boston (Sept. 7 [17] 1643). Here was the formal beginning to that Union that cast off foreign tyranny. Eight days later bring us to the signing of the Scottish Covenant by the British Commons, and to the Westminster Assembly,—"the most enlightened and the freest of councils that have ever been called to advise the Christian world in trying times." (Abbot.)

This land of ours is verily "the wilderness of refuge"—"shadowed by eagles' wings," "far beyond Ethiopia," whose embassadors are sent by sea in "ships of whirling things" (Isa. xviii. 1). How modern and how steam-like all this sounds, or begins to sound, when we begin to understand its spirit and its truth!

This was indeed a nation that fled into the wilderness borne upon eagle's wings—the Goddess of Liberty, clothed with the sun, bathed in the cloud-reflected colors of her flag and crowned with the stars that marked the union of her states and pointed out their lofty origin. And her eagle guardian was the Lord of hosts himself. For as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, so the Lord alone did lead his people towards this land of freedom, and there was no strange god with Him. Truly then may all the nations of the earth exclaim, "Thy name is well 'Manasseh' for thou hast 'forgotten all thy toils and all thy father's house,' thou hast inherited thy special blessing as a 'Great and Separated People.' Thou art Jeshurun! Who is like unto thee, O People saved by the Lord who is the shield of thy help? Thine enemies shall be subdued unto thee, and thou shalt tread upon their high places. In peace thou shalt be like unto thy father Joseph, a branch planted by the rivers of water that bringeth forth his fruit in his season. Thy leaves also shall not wither; and behold, whatsoever thou doest, it shall prosper." And in war God shall thrust out the enemy before thee and shall say, Destroy them (Deut. xxxiii.).

Then may Jeshurun "the wise and upright people" (for such we may, and *must*, be when we read our origin and destiny aright), fittingly reply, "There is indeed none like unto the God of Manasseh, who rideth upon the heavens in my help, and in his excellency on the sky. The eternal God is my refuge, and underneath are the everlasting arms."

These institutions cannot pass away; their full development no hand can stay from reaching the goal of their most perfect realization. It is a new order of ages—"*Novus ordo seclorum*," as we have it on our Seal—that has been lowered from Heaven; and the cap-stone of the Pyramid, whose date is golden and mature (1776) is but another Bethel falling from the sky.

If such there be on Saxon soil whose souls respond not to such sentiments as these, *they* are *not* "called in Isaac's name," *they* have no part in Joseph nor in Asenath, and are but left to prove us (Jud. ii. 22, iii. 1–4) if *we* be of Israel or no.

Two hundred and thirty-eight years after the utterance of Jacob's farewell Blessings, Israel's greatest Prophet, Moses—also about to bid adieu to the people descended from the seventy souls that Jacob had led down to Egypt—repeats and amplifies these blessings to the Tribes become a multitude. In an impassioned address, in which he reviews the past from the Beginning, and looks through the future to its End, he who had led them up from Egypt, and with the heads of the people and the Tribes before him, says of *Joseph :*

"Blessed of the Lord be his land—for the precious things of heaven,
For the dew and for the deep that coucheth beneath,
And for the precious fruits brought forth by the sun,
And for the precious things put forth by the moon,
And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
And for the precious things of the earth, and the fulness thereof,
And for the good-will of him that dwelt in the bush:
Let the blessings come upon the head of *Joseph,*
And upon the top of the head of him that was separated from his brethren.
His glory is like the firstling of his bullock—and his horns are like the horns of unicorns.
With them he shall push the people—together to the ends of the earth.
And they are the ten thousands of Ephraim—And they are the thousands of Manasseh."
(Deut. xxxiii. 13–17.)

Whose lands are now so blessed as those of Freedom are?

Where save on Anglo-Saxon soil does the dew descend so gently as it fell on lovely Hermon's lesser range?

Beneath the timbers of whose ships does Ocean crouch so lovingly as it does beneath the ribs of Anglo-Saxon merchantmen?

Do Sun and Moon bring forth for other husbandmen such precious things as for the race that raises all the surplus of the earth?

The ancient mountains and the everlasting hills have spilled their treasures into Anglo-Saxon mints and factories!

The very fulness of the earth is theirs, and surely, too, the good-will of their God!

Their language is the tongue of the future!

Their race is the coming race!

Their quiver is full of arrows!

Their children are the future!

This may perhaps be borrowed, Bible poetry, but, my kinsmen, it is also solid Saxon fact, and you will find it paraphrased in all the prose that fills the columns of statistics, and caps the leaders of earth's most enlightened journals. Indeed, the statesman, the historian, and the journalist cannot discuss the destiny of those who speak the English tongue without drawing blindly on the vocabulary which the prophets long ago made Israel's only.

But even were these people not indeed "lost Israel," yet their history is nevertheless wonderful beyond the story of all other nations, and they certainly have been led by the God of Abraham, and led differently than other nations have been, and towards a grander destiny. And they parallel the Promises so perfectly, from their very origin in Media, whither Israel was deported, to their resting-place upon the British Isles, as tribe by tribe they gathered there, that to find *another* people who shall counterpart *both* Israel and the Saxons—Isaac's sons—is a fruitless effort for the student of history.

X.

The Mills of God.

Why should it be accounted strange that for the full realization of these *temporal* blessings so many centuries must have elapsed? Is this not in perfect keeping with the sequence of fulfilment, which might naturally have been anticipated, to the promises made the Fathers? Experience is ever busily demonstrating that *after*sight is always better than merely human *fore*sight. Let us reason here a moment, for perhaps we have misunderstood the true *syntaxis* of fulfilment.

The promises unto the Patriarchs were as follows: 1st. A freeborn son to Abraham. 2d. The possession of the land of Canaan by his seed. 3d. The Messiah out of Judah. 4th. The inheritance of "the birthright" by the tribe of Joseph.

1. The Father of the Faithful waited patiently for full twenty-five years before his barren wife rejoiced at the birth of her first-born son, and called him Isaac in her joy.

2. For four hundred and thirty years his seed received no inheritance in Palestine. For two hundred and fifteen years they but sojourned in the land; and for yet other two hundred and fifteen years they were bondsmen in the land of Ham. Nevertheless the sure word failed not, nor did it even tarry, for, as Moses shows, the fulfilment came according to the promise, even on "the self-same day."

3. For two thousand years they looked for the Messiah

ere this promise was fulfilled, while "the woman out of Eden" had longed for the promised seed for twice that weary length of time.

4. Shall it then be deemed hopeless at the close of the nineteenth century from the last fulfilment if, with such precedents before us, we find ourselves still awaiting that clear perception which shall manifest the completion of the chain?

There is consummate philosophy to history, and its pages have no *non sequiturs;* nor, if prophecy be the fiat of Almighty prescience, should we demand of it fulfilment before its "day" is logically due.

Alas! we are impatient offspring of a Race so schooled to waiting, and do but honor all too lightly Him who is so faithful to the oath he sware! And why should *we,* of all men upon earth, who boast so of our spiritual lineage from Abraham, consider it impossible that God, to whom far rather this is clearly possible, and who of the very *stones* may raise up sons to Isaac, should out of Anglo-*Saxon* stones rear literal descendants to inherit the kingdom which, so long ago, he cut, and without hands, from out "the mountain of the height of Israel"?

The Romans paid blind but strangely *significant* deference to these loftily descended progenitors of the modern "Stone Kingdom" which was to succeed their own of "Iron," when they derived their name from *Saxum*—a stone—and found they were unconquerable! But the Saxon name was far older than Rome itself, and the "slingers of Israel" had hurled stones in battle hundreds of years before of Legions even Romulus had dreamed.

In his allusions to the raising of sons for Abraham (Matt. iii. 9; Luke iii. 8), and to the crying aloud of the very "stones," had his disciples held their peace (Luke

xix. 40), the Saviour may perhaps have made a *play on words* far deeper than the one he made upon the name of Peter. For, in the day he uttered it, our Anglo-Saxon ancestors dwelt all through Asia Minor and in the northern Black Sea region, and many devout men from among them had come up to celebrate that passover. Now it was to these "*Lost* Sheep of the House of Israel" that the Apostles were particularly sent. They, all of them, save Judas only, were of the tribe of Benjamin, which tribe (of Isaac's sons) must have formed the bulk of the mixed multitude that so disturbed Jerusalem with its Hosannas! Benjamin, it will be remembered, had been "lent," only, to Judah, "for David's sake;" and, if we read between the lines of prophecy—in the after-light of history—had been left there for the express purpose of ultimately acting as a "light-bearer" unto his fellow-tribes when true Light should arrive. Indeed the very pun on Peter's name acquires a new significance when we remember that he, too, was a "*Saxon*," and that on and out of "*Saxons*" (1 Peter ii. 4–8; Eph. ii. 19–22) hath Christ built his Church, nor have the Gates of Hell prevailed against it, as the Reformation testifieth.

The "Seven Churches of Asia Minor" were the bulk of *seven* of these Anglo-Israelitish Tribes, which spread out through Macedonia and Greece, and now have disappeared. Benjamin, the Light-bearer, was an *eighth*. The other two, Dan and Simeon, the *ninth* and *tenth*, had long before escaped unto the Isles, for both of them abode in ships and were the pioneers of Israel.

When Shalmaneser descended upon Israel he did not disturb the southwest coast tribes, Dan and Simeon, for the kingdom of Judah, which was at peace with Assyria, lay between them and Samaria. They each had *colonies*, however, Dan in the north, at Laish (Jud. xviii.), and

Simeon in the east, at Mount Seir (1 Chron. iv. 42), which did share in the captivity, and thus by representation, at least, all of the ten tribes went to Assyria.

Their kingdom having thus been destroyed, and their king and brethren deported, Dan and Simeon now embarked in their ships, and fled away to the islands in the north and west of Europe. Here they appear as the *Simonii* or ancient Welsh, and the *Tuatha de Daanans* of ancient Ireland. The appearance of Dan in Ireland, circa 1000–721 and 580 B.C., is unmistakably written on the pages of British history (consult Keating, Cox, The Four Masters, Dr. Warner, etc.).

It was with Dan in Ireland, thus known there from the earliest times as the *Tuatha de Daanans,* that Zedekiah's daughter *Tea Tephi,* the sole surviving lineal descendant of David, and the preserver of his line and sceptre, took refuge at the eve of the Babylonish captivity. And it was with her that the "*Lia Fail,*" or "Stone Wonderful," of Ireland came to rest beneath the throne-seat of the British monarchy. From that day down to this, from Tara (Eochaidh and Tephi) to Dunstaffnage (Fergus I. and II.), from Dunstaffnage to Scone (Kenneth), from Scone to London and Westminster Abbey (Edward), "Jacob's Stone" has borne true *testimony* to a line of sovereigns who have thus far more than passing claims unto the "right divine"!

But yesterday the palace of this very princess, where she rested at Tahpanhes in Egypt, was unearthed. It is still known by the Arabs as the "Palace of the Jew's daughter." Beneath its pavements lay the self-same blocks that Jeremiah, her guardian, buried as a sign. She it was who brought the harp of David into Tara's Halls and Heraldry. With her and Jeremiah also came the Ark of the Covenant, still buried in the hills of

Tara, and to discover which explorations are already upon foot.

It must be manifest that we have no time nor space for argument upon these statements in an article like this. Each subdivision needs a special and exhaustive treatment, and that we reserve for future Studies. But let us here assure our readers that the case can be made out most clearly. Naturally at present there are missing links, and missing chapters in the sequence. The stream of proof runs like a river in the desert, sinking here and there and reappearing farther on, but always in the same bed, and growing more and more continuous as we mount towards the source. This argues of a past, and promises a future, "rainy season"! The day is coming when, swollen with facts, and rising into view throughout its course, it will be like Jordan in "the latter rains," and then the current will bear all before it.

For ten years the writer has been familiar with the authorities whereon to strongly fortify the statements he has made; nor in this time has he ever come across a single fatal objection to their general truth. They simply gain in credence with investigation.

Some minds need more than others to convince them. For instance, Darwin's followers believe in evolution, while they prosecute their search for many missing links whereon alone its truth must ultimately rest! And so it is with all who search for hidden things. It is FAITH alone, well founded first on *facts enough to warrant hope*, that ever yields success!

All of the periodicals in the country could be filled with articles from cover to cover for many years and not exhaust the sources whence true demonstration may be drawn. We can but briefly here, at best, group into rude mosaic some few of its most brilliant gems, and let them, if so be they may, disclose at least the interest of the story. Let us return to it.

The *Eight* Tribes (with small colonies of the other two) whom we left in the East, entangled as it were in the Caucasus, had a long and weary overland-journey ere they too were gathered in "the Blessed Isles." They lost their very language as they went, and stammered at uncouth vocabularies. But this was all as prophesied. Traditions faded out and genealogies were lost. Called by another name, gathering under a new and better covenant, as it was also promised, they trended slowly westward with the course of empire, towards that "north country"—"the isles afar off"—wherein alone they might recover strength. They were sifted as in a sieve, and yet no kernel fell upon the earth. They were pleaded with, in that wilderness, as though indeed they were "dear sons," and they were led unconquerably onward to their western Rest—the Land of "Shiloh," "Beulah," and of "Britham."

As with the horns of unicorns they pushed a swathe through all opposing nations, and the heathen were as dust before them, though they themselves, e'en to themselves, were seemingly but Gentiles—they had grown so "blind." Rome sought them once, and left her legions as a pledge. And what an instrument of downfall were they to the Iron Kingdom when, some centuries later, they drove the spore of nations through it and destroyed!

In this great emigration they strewed their course with the "signs" of their pilgrimage, "setting up waymarks" here and there in the traditions which they dropped. They even left their customs impressed upon the peoples through whom they passed, or whom, accompanying them like the stragglers and camp-followers of a vast invasion, they left behind at length, settled along their pathway, while they,—the dominant people, the leaders of the movement,—impelled by greater destiny, moved on beyond in spite of failing strength, and reached at last their "little sanctuary." (Ezek. xi. 16.)

This journey through the northern wilds of Europe was full forty times as long, from its inception to its close, as that which they had murmured at on leaving Egypt!

No wonder they were weary at its close! No wonder, when these Tribes return, if, utterly forgetful of that earlier wilderness of Sinai, they celebrate the memory of the latter one alone, and cry, "The Lord God liveth!"

There is no grander theme upon the scrolls of history than the story of this struggle of the Anglo-Saxons westward. The very streams of Europe mark their resting-places, and in the root of nearly all their ancient names (*Dan*, or *Don*) recall the sacred stream, the Jor*dan*,—river of rest,—from whose banks, so far away, as exiles, they set out. It was either the little colony of Dan, obeying its tribal proclivity for naming everything it captured (Jud. xviii. 1, 12, 29) after their father, or else the mere survival of a word and custom; but none the less it serves to trace these wanderers like a trail. Hence the *Dan*-ube, the *Dan*-ieper, the *Dan*-iester; the *Dan*-au, the *Dan*-inn, the *Dan*-aster; the *Dan*-dari, the *Dan*-ez, the Daci and Davi; the *Dan*, the *Don*, the U-*don*, the Eri-*don*, and the thousand other *dans* and *dons* of ancient and early geography, down to the *Danes* in *Dan*-emerke, or "Dan's last resting-place."

Thence taking ships again, as though recovering from a dream of ages, Dan crossed the English Channel.

Since then he has abode once more in ships, whose faithful keels still cut the crests of every nether ocean on the globe.

Is there no poetry in such a theme as this?

Prophecy is rhythmic with it, and History replies thereto in deafening chorus. Around it may the stately epic of Existence mould its meter, and, when found to be in consonance with the Divine Idea, become the Poem of the Ages. Transplant this idea to the human heart, and let it burn there dominant in Saxon breasts, and *what a Crusade will it quickly preach!*

XI.

THE PLOT OF THE ROMANCE.

THE leaders of the revolt which separated Israel from Judah at the death of Solomon were the sons of Joseph, or Ephraim and Manasseh. It culminated in a case of taxation without representation, and led to a separation of all the tribes concerned in the Birthright from those to be advantaged by the Sceptre. But God would not suffer Judah to maintain by arms the integrity of the union which this secession severed. As a conflict was threatened, he sent a prophet unto Judah to prevent it, and commissioned him to announce: "Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel: return every man to his house; *for this thing is from me!*"

And so also was the Captivity of Israel, to which it ultimately led. Indeed the whole of Israel's varied history from that day unto this has seemed to be busy simply with developing the details of a *Romance* whose grandest consummation is still deeply hidden in the counsels of Jehovah. Verily, of the whole problem of human history, may God most truly say: "For this thing is from ME!"

In due time the tree of Israel was cut down, cast out, and left to wither on the slopes of Media. But every leaf which fell upon the rugged soil took root downwards and straightway grew again, renewed and quickened. For where they faded, till the bough was stripped, there the rootlets of the Saxon race have left their finest fibres.

Herodotus, the "father of history," tells us much about the *Khumbri*, a people who, in his day, dwelt in the Crimean peninsula and thereabout. He particularly notes that they had come into that territory from Media, which he remarks was not their original home, or birthplace. He notes their prowess, virtue, and their many noble qualities, and seems to be mystified about them. He places their appearance in Media at a time which exactly synchronizes with the deportation of Israel thither! Moreover, Herodotus, writing of the invasion of Scythia by Darius, 520 B.C., which is so fully recorded on the Behistun Rock, says that "the Scythians call themselves the youngest of all nations, as from the time of their first leader to the invasion of their country by Darius is a period of *one thousand years neither more nor less.*" It is not a little remarkable that 1520 B.C. is the date of Moses, just one thousand years before 520 B.C., the invasion of Darius! Diodorus says that "the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes," and by a close study of Homer, Strabo, Herodotus, Diodorus, Pliny, Ptolemy, Tacitus, Josephus, Goldsmith, and others, it is manifest that the Saxons, Scythians, and Scots,—the Cymri, Cumbri, and Khumri; the Getæ, Massa-Getæ, and Goths; the Varangs, the *Gomerim*, and the hosts of other names by which this one and the same people were variously known, at different times, and by different peoples for various reasons,—all passed as "wanderers" over the same course, and find themselves in Media at the same time, with similar traditions as to their previous history! It is clearly impossible to submit the endless corroborating quotations, and the arguments thereon, which go to support these claims, but in the literature already published upon this topic they are fully set forth and canvassed. It is more to our purpose to go *per saltum* from Media, where we find all historians locating *our admitted ancestors*, to the land of Israel, which was the cradle of at least one people *who were with us there*, and find out if perchance any of these most common names could have had their origin in Palestine.

And first, the Mother of these *Gomerim* was *Gomer*, the daughter of Diblaim, and her progeny, so ill-conceived, were named of God himself Lo-Ammi—"not my people, and I will not be your God" (Hos. i. 1–9). "Yet," says the Prophet in the same breath that he gives them this first name, "the number of these *children of* Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said of them, Ye are not my people, there it shall be said unto them, Ye are the sons of the Living God" (Hos. i. 10). And so we are, for God has changed our symbolic name long since to Ammi in the very way that Hosea's writings indicate. Hailing from Gaelee or Galilee, we have for centuries been known as *Ga-els*, *Wa-els*, and *An-ga-els*, all meaning "sons of God." "About three hundred years after the first settlement [of Scotland] a body of Irish Dalraids of Antrim went to Alba under the leadership of Fergus Mór, son of Erc, and his brother, and founded on the basis of the previous colony a new Dal Riata which became known as *Airer Góedel,* or 'region of Gael,' a name now pronounced Ar-gyle." This word Gyle, or Góedel, means "*sons of God*" (See Encyc. Brit. vol. xiii. p. 247). It is likewise to be noted that Argyle is like the Hebrew Arsereth, Ar Moab, etc.—i.e., region or city of Gaels, of Sereth, of Moab, etc. So, too, we have been called "*Gauthei,*" in days gone by, which means the same; and "Christians,"—sons of the Son of God. Ortellius tells us that the Goths took their name, *Gauth* or *Gauthei* (People of God), because of the great glory of God requiring to be asserted and maintained ; II. Esdras xiii. 40 seems to corroborate this idea, and among a host of other references *Olaus Magnus* states that Goth "signifies good or God in the Gothic language." The form *Gutthiuda* given in Smith's Dictionary of Greek and Roman Geography is Gotth-*iuda* (Gotth-Judah, i.e. "the *praise* of God" !). "This people, notwithstanding at first they were called Goths, yet, by reason of old historians, they were sometimes called *Getes,* sometime Danes," says Polydore Vergil (Hist. Eng., vol. i. bk. 5); and if the character of this summary *permitted such a digression, pages of quotations and references could be given* to show that the Daci, Deci (*decem, ten?*), Saci, Saxi, Gothi, Getæ, Scythi, Scothi, Kymri, Cymry, Symry, Simoni, etc., were, all, names used by themselves, or by others, to refer to branches of one and the same people, who are the English, or *An-gael-ish,* to-day,—for the links are already so perfect and so consecutive that were the Darwinian theory as fortunate it would have been found in Genesis!

Now it is well known that Israel was thus cast away as "not my people" on account of Baalistic worship. They were known as the House of Omri. He it was who built Samaria, the capital of Israel. Omri ruled there, died there, and was buried there. He gave his statutes (Mic. vi. 16) to Israel, and was by far the greatest king of this schismatic kingdom since the days of Solomon. Upon the Assyrian tablets (Shalmaneser's), upon the Nimroud Obelisk, in the annals of Sargon, and in those of Tiglath-Pileser, this kingdom is *always* referred to as the *Beth Khumree,* and their capital is spoken of as *Khumree.* For instance, "Jehu the son of Omri" is written on the Nimroud Obelisk "*Yahua-abil-Khumree.*" Rawlinson in the *Athenæum,* March 27, 1852, discussing this topic, says: "Jehu is usually called in the Bible the son of Nimshi—although Jehoshaphat was his actual father (2 Kings ix. 14–20); but the Assyrians, taking him for the legitimate successor to the throne, named as his father, or rather ancestor, 'Omri, the founder of the kingdom of Samaria—'Omri's name being written on the obelisk, as it is in the inscriptions of Shalmaneser, where the kingdom of Israel is always called the country of *Beth 'Omri.*'" Dr. Hincks observes: "The title, 'Son of Omri,' is equivalent to that of *King of Samaria,* the city which Omri built, and which was known to the Assyrians as *Beth Omri* or *Khumri.*"

But the derivation of Kumree, Cumbri, or Cimrim, etc., is far more directly traced to Israel's sin of *Baal* worship, whereby they became in a special sense the "House of Baal," or "Beth Kymry." Canon Lysons says as follows: "Again we find כמר, Cimr, or Cumr, is to turn, to roll round and round, synonymous with Gal, Dur, and Tur, and as a noun masculine plural כמרים, *Cumrim* (Cimrim, Cimri), *Chemarim*. Under this name are Baal's priests spoken of in Zephaniah i. 4, and in 2 Kings xxiii. 5, 'ordained to burn incense in the high places;' 'that burn incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.'"*

In the annals of Tiglath-Pileser we find it recorded, in corroboration of 2 Kings xv. 29, 30 : "The land of Samaria [Beth Khumri], the population, . . . the goods of its people . . . I sent to Assyria. As they had slain their king Pekah, I appointed Hoshea over the kingdom." In Sargon's annals : "By the help of the sun I captured the city of Samaria [Khumree], and carried into captivity 27,280 of its inhabitants."

Now fate (?), or Providence (!), is strangely sending all of these yet to be invaluable links in the records of *our own* past history into the *British Museum!* And the past and present generation have translated them, ignorant as yet of what a service they have performed both for themselves and their posterity !

But Omri was a captain of the Tribe of *Issachar* before he seized the throne of Israel, and his native state Issachar was situated at the very centre of the kingdom of *Isaac's* sons. Within the borders of this same state were the cities of *Scyth*opolis, *Succoth*, and *Issachar*, so suggestive of the names *Scythian*, *Scoth*, and *Saxon* which indiscriminately cling to the people we are tracing! From the days of Abraham our father, we have but sojourned even in the Promised Land! We have been Scots and Scythians, "wandering Jews" and "wandering Saxons"!

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* [Supporting this view, Canon Lysus quotes Vossius, Eupolemus, Rawlinson, Grotius, Castalio, Lord Herbert, Valablus, Parkhurst, Homer, etc., etc. *Vide* "Our British Ancestors," Lysons, pp. 182–188.]

The outskirts of these three cities were within a radius of five miles of each other, and were near to that southern extremity of the sea of Galilee which was the objective point of all the early invasions of Palestine. It was in this very region, too, that, bordering upon the famous battle-plains of Esdrælon, the conquered tribes were collected by their Assyrian captors ere they were driven out upon that exile which has not terminated yet!

But where Herodotus leaves the *Khumbri*, there Sharon Turner—the Father of Anglo-Saxon History—finds as *Cymri* or *Kymri* the Angles, Saxons, Jutes, Danes, and Normans! and, blindly ignorant of the significance of his researches, he, too, traces them still farther back over their route until like Herodotus he locates them in Assyria, in the cities of the Medes, and on the river Gozan,—the very places where Israel, led out of *Khumree* by Shalmaneser, had been cast away!

Thomas Stephens, a distinguished Cambrian scholar, in the preface to his "Literature of the *Kymry*," observes: "On the map of Britain, facing St. George's Channel, is a group of counties called Wales, inhabited by a people distinct from, and but very imperfectly understood by, those who surround them. Their neighbors call them *Welsh*-men. Welsh or Walsch is not a proper name, but a *Teutonic* term signifying 'strangers,' and was applied to all persons who were not of that family: but the proper name of these people is '*Kymry.*' They are the last remnant of the *Kimmerioi* of Homer, and of the Kymry (Cimbri) of Germany. From the Cimbric Chersonesus (Jutland) a portion of these landed on the shores of Northumberland, gave their name to the country of *Cumber*land, and in process of time followed the sea-side to their present resting-place, where they still call themselves KYMRY, and give their country a similar name. Their history, clear, concise, and authentic, ascends to a high antiquity. Their language was embodied in verse long before the languages now spoken rose into notice, and their literature, cultivated and abundant, lays claim to being the most ancient in modern Europe."

We have elsewhere alluded to the probability of these people being the Simeonites who came directly from Palestine with Dan, *via the sea*, and as the *Simonii* appear in southern England about 720 B.C. Both Dan and Simeon, of course, belonged to the "Kingdom of Omri" (Khumree) and were CYMRY. To this term, however, Simeon seems to have clung far more tenaciously than did the *Tuatha de Daanans*. The latter, throughout their history, seem to have followed the more ancient proclivities of Dan (Jud. xviii. 29), and to have named everything they could after themselves or their father. Thus in Ptolemy's map of Ireland we find *Dan's*-Lough, *Dan*-Sowar, *Dan*-Sobairse, *Dan*-gan, etc.

Savile, in his paper "Are we Israelites?" says: "This name Kymri, or Cymry, as it is more commonly written, is in reality the plural of *Kymro,* meaning 'a Welshman,' and the country of the Kymry is called by themselves KHYMRU, which has been Latinized into the well-known name of *Cambria.* The letter *y* in the Welsh language has two powers, and both these powers are active in the word *Kymry.* This letter *y sounds as* U, *except when it stands in the last syllable of a word, and then it has the sound of the Italian* i *or the English* ee*!* Hence the correct pronunciation of the country Wales, or land of the Cymry, *in its ancient tongue* would be as near as possible to the names *Kumree, Khumree,* or *Khumri!*"

Moreover, Rawlinson observes that "the identity of the *Cymry* of Wales with the Cimbri of the Romans seems worthy of being accepted as an historical fact upon the grounds stated by Niebuhr and Arnold." He concludes, significantly for us, as follows: "That a people known to their neighbors as *Cimmerii, Gimiri,* or probably *Gomerim,* attained to considerable power in western Asia and eastern Europe, within the period indicated by the date B.C. 800–600, is a fact which can scarcely be said to admit of a doubt. . . . It is also very remarkable that in the Achœmenian inscriptions, the *Sacan* or *Scythic* population, which was widely spread over the Persian Empire, receives in the Babylonian transcripts the name of *Gimri,* which looks as if this were the Semitic equivalent for the Aryan name of Saka *or* Scyths. Perhaps both names originally meant 'nomads' or '*wanderers,*' and only came in course of time to be used as ethnic appellatives. It is clear, however, that by Herodotus the term '*Cimmerian*' is used distinctly in an ethnic sense, and it will be interesting to trace the history and migrations of these Cimmerians—a people which has an antiquity of above 2500 years, and has spread from the Steppes of the Ukraine to the mountains of Wales"!

And indeed it is "*interesting*"! absorbingly so to us, who now, unless we are intentionally blind, must see that there is Saxon *continent* whereon to build the loftiest genealogy. Even in the few quotations that we have made the identity of these many-named peoples must be apparent, and the intermarriage of Israel's special prophet Hosea (i. 1–3) with *Gomer,* by the command of Jehovah, appears to be typical of the intermixture of the races of the House of Israel and the *Gomerim* which took place within the two centuries immediately succeeding their deportation!

Syria was ancient *Scythia*, and "a Syrian"—or a Scythian or wanderer—"am I," said Jacob, Isaac's son, to Pharaoh. Centuries later, when *Fenusius Farsa*, or "Scytha" (the son of Mohul, the son of Ethan, the son of Zerah, the son of Judah, the son of Jacob) settled there, as settle there he did, according to the *Milesian* (!) records, the land renewed its name in him. This settlement antedated that of Israel itself, even as that of *Milesius* antedated that of David's line in Ireland, and received that line, *in wedlock*, still later down the centuries. Marked with the "scarlet thread" of royalty from birth, the line of Zerah (Gen. xxxviii.) then at last got Judah's sceptre from the "*Tender Twig*" of Pharez' house (Ezek. xvii. 22; Jer. xliii. 5–7), and in "*Tea Tephi*," the Hebrew, eastern princess, of Irish chronicles, *David's* own sceptre, saved by a woman, kept its full Scythian sway.

"I will overturn, overturn, overturn it," said the Lord in Zedekiah's day: and so he hath. For he removed the diadem from Zedekiah, that "profane and wicked prince of Israel, whose day had come," and thus took "off the crown" from the head of Pharez. Fleeing in the female line to Zerah it was no longer "the same." He that was "low" was "exalted," and he that was "high" was made "low." Thus the "breach," pronounced on Pharez at his birth, received fulfilment; nor will it ever be healed "until He come whose right it is," even Christ the Son of David, through Mary his mother, by actual descent, and through Joseph, his *legal* father only, by the Hebrew law—for He was "the

Son of the Living God"! And how, pray, was it *overturned* these THREE times, so explicitly and so ominously pronounced against it in Ezekiel xxi.? Let History answer: From Palestine to Tara, through Tea Tephi, it was *overturned;* from Tara to Scotland, through Fergus, it was OVERTURNED; from Scotland to Westminster, through James the First, it was OVERTURNED. And there it *rests* upon the "Bethel" which has accompanied it, "until He come whose right it is," and of whom God says, "I will give it unto HIM."

But the plot of this romance is too intricate for our brief space. It has filled the centuries with such thickly-written pages that no eye but that of quickened faith can scan them fast enough to catch the poetry and beauty they conceal. Is it not passing strange that any sons of such a race as this should thrust their tongues out at so great a truth, lest, forsooth, the people see it and believe?

XII.

THE CONCLUSION OF THE MATTER.

OUR subject burdens one with its immensity; and well it should, in order to maintain its claims! For if it be the *truth,* it is the greatest miracle of history, and down before it, when "its ancient things" are clearly demonstrated, Infidelity, in every form, must crumble into dust.

The difficulty under which one labors in discussing it is, not to find material for argument, but to discriminate amid the mass which overwhelms him; for volumes could not hold the "Pros," and answers to the "Cons," which so conspire to demonstrate it as beyond all peradventure *true*.

It has already conquered, and it will grind to powder those who have temerity enough to stand before it. The world may be defied to produce against its general verity a single fatal objection. It is destined to prevail. For He who is the former of all things, the Lord of Hosts is his name, speaking of Israel as the rod of his inheritance, says of his chosen people thus (Jer. li. 19–23):

"Thou art my battle-axe and weapons of war:
For with thee will I break in pieces the nations,
And with thee will I destroy kingdoms;
And with thee will I break in pieces the horse and his rider:
And with thee will I break in pieces the chariot and his rider:
With thee also will I break in pieces man and woman;
And with thee will I break in pieces old and young.
And with thee will I break in pieces the young man and the maid;
I will also break in pieces with thee the shepherd and his flock;
And with thee will I break in pieces the husbandman and his yoke of oxen;
And with thee will I break in pieces captains and rulers."

This is an address unto Israel, as the Fifth and Final Monarchy, the Empire of Stone seated upon the Saxon Stone of Empire! It is spoken against Babylon in a double sense, as the Head of the Gentile Image of Empire, and as the Genius of Abomination. Against them both shall Israel, doubly called in Isaac's name, be strengthened, and prevail.

The realization of our lofty genealogy assures us of an ever-growing concord between Ephraim and our own Great People. It looks towards the moulding not remotely of every spear and sword into the pruning-hooks and ploughs of a world recovered from strife, and all of whose nations shall have accepted blessings which are also to be theirs in Abraham our father.

It is idle to predict a limit to the influence for good which an acknowledged acceptance of this truth will secure to England and America alone. Nor may we ever set a boundary to the far wider influence which an uncontested fraternity in Joseph must exert in turn upon the nations round about us.

The peoples of the earth must see this truth in time, and in its light must "flow unto the Lord" in willingness. But as for us, the time is now upon the Saxon race! The arguments are clear enough to awaken Israel now. Moreover, let but Tara yield her sacred treasures to the light, or let Victoria's proclamation solve the Eastern Question, and a nation will be reborn in a single day!

But, were this truth by others scorned, and yet by them, by "Brothers John and Jonathan" believed, the greatness of the Saxon stock would dominate the world more irresistibly than even now, when with but faint acknowledgment it reaches on towards its certain destiny.

On far less evidence than this lost treasures have been traced. What priceless treasures glitter at the feet of such as will give heed to this! It is "life from the dead" to us, for it is Christian unity within the Saxon fold, and oneness in each Saxon heart!

In this expanding theme the true Philosophy of History is spread before us. Beneath the glare of this Identity, the clear reflection from its panoramic vistas takes significance so new, so startling, so marvellous, so thrilling, that all the links of universal history become but one harmonious sequence in a chain of evidence that is anchored in conviction.

Beneath its light the pages of prophecy read as the story of to-day, and God's sure Word *becomes the Record of* OUR OWN GREAT RACE!

In dignity this topic has no compeer, and to him who lends himself a willing and an unbiassed student of its claims it will afford a subject of unending scope.

Its evidence is cumulative. Herein lies its strength and its vitality. The very objections urged against it breed but further demonstration. Many say, for instance, that these tribes were never "lost," that they were merged into the "Jews," returned with them after the Babylonish Captivity, and are now only missing in the sense of being thus blended with that wandering race. The bulk of the objections which have hitherto been raised are similar to this, and are as easily refuted.

Those who maintain this view not only array themselves against the plain reading of the whole context of the Scriptures, but proclaim their ignorance of history as well. Josephus denies their statement, and boasted to the Romans that the bulk of Abraham's descendants, "the Lost Tribes," had never come beneath the Roman yoke, but were in his days beyond the Euphrates and a mighty people. The Jews themselves in every age refute them, and in our own avow that "Israel" is not among them, but must yet be "found," and with them must return to Palestine,

Furthermore, it is significantly probable that "Israel" has never been beneath the yoke of any one of the four empires that formed a part of Daniel's prophecies! Nebuchadnezzar's dream of empire was one hundred and sixty-seven years after Tiglath-Pileser's first inroads upon Samaria, and over one hundred years after its total destruction. Now it was explicitly prophesied that Israel's absolute period of subjugation should be *short*. Traditions run to that effect, and history lends itself to the idea. The Captivity was completed by Shalmaneser in 721 B.C., and in exactly twelve years thereafter Sennacherib's host was stricken, and Media *revolted* from Assyria, 709 B.C. This was fully one hundred and four years before Nebuchadnezzar's accession (605 B.C.). Now it is more than probable that Israel, profiting by the confusion of Media's revolt, took this occasion to pass northward through the Passes of the Euphrates and the Gate of the Caucasus and gain her freedom (II. Esdras xiii. 39–50). Hence, as the Gentile image of empire comes into active rule with Nebuchadnezzar for its head of Gold, Israel had been free for an hundred years and had already started on its westward journey to find the Sceptre which already, *then*, was waiting its arrival in the Blessed Isles. Nor *can* it be, if Israel *be* the kingdom which God was to set up "in the days of those kings," that *she* as Jehovah's "*Stone Kingdom*," born to dominate from *birth*, should ever have been under hostile rule!

It is to be noted in this connection, and accepted as a *sine qua non* of the integrity of Israel's identity with the Anglo-Saxon empire of to-day, that neither Rome nor any other section of the Gentile image of empire ever held control or domination over "the Stone Kingdom." And it is a literal fact that they did not. We have already alluded to the boast of Josephus that the Roman legions had never held their eagles over the great body of Israel, of which, let it be remembered, is the Stone Kingdom; but that in his day, i.e. at the Christian era, these ten tribes were far beyond the Euphrates, and already a host not to be numbered or measured. Moreover, while Rome held her precarious tenure of southern and eastern England it must be remembered that David's throne was safe in Ireland, which was never under Roman power. Still further, it was just at that time when Rome notified Britain that she must protect herself, and withdrew her legions, that Ireland began to invade Scotland in force. This drove the Picts south in such numbers that they, the Britons, the *Kumree*, applied to the Saxons across the channel for help.

And then it was that the Overland-Column, invading England as allies, came to stay as denizens. Hengist and Horsa, the Angles and the Danes with their seven subdivisions (whence the Heptarchy!), were old and unconquered enemies of Rome, and in England they soon dominated the traces of Roman civilization, and joined at last under Egbert. These were seven of the tribes of Israel. They found an eighth, Simeon (the Welsh, or old Britons, unconquered by Rome), already in the west, and soon were joined by Dan, the ninth, when ultimately Ireland came into the Realm. But ere this fina rounding of the number, Benjamin, the Normans, of the same kith and kindred as the Saxons, with the *wolf* o their tribe upon the prow of their ships, came in, and literally fulfilled the promise pronounced upon it at Jacob's bedside (Gen. xlix. 27). They, too, had never succumbed to Rome, and thus were all of these unconquered elements which make up Israel's "Stone" united in the isles There is in fact no flaw to be found in this story, and the further we push our investigations the clearer is the light shed through it.

And that England is the literal successor to Empire such as Rome, even, never swayed, we have unbounded testimony. Thus Webster grandly says of her: " A power to which, for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared; a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England."

" I often think," says Rev. J. Baldwin Brown, already quoted from, in his " Glory, Burden, and Sorrow of Empire," " that England has succeeded to two great inheritances—morally the legacy of the Jews has passed to her; politically, the inheritance of Rome. . . . Politically, we seem to have entered into the inheritance of Rome; what she was to Europe, we are becoming in a large measure to the people who are scattered abroad over the face of the earth. Beyond all other peoples, we have developed a faculty of ruling a variety of races, differing widely in character, culture, and religious faith; and when we rule we have the same aim—to maintain peace and develop the resources of the peoples who are subject to our sway. As Rome drove her grand highways through Europe, so that the world's traffic might securely pass, and left her roads, bridges, and towns, as a legacy to Christendom, so we are spreading the network of our ocean highways, our telegraph wires, our railroads, and our commercial settlements over the whole earth."

It was through the " Gate of the Caucasus," " the Pass of Dariel," that Israel disappeared. It is also called "the Sarmatian gate," as it leads into the territory of the Sarmatians, as these very people called themselves while resting there. This region is just north of the Caucasus in ancient geography, and not a few have shown upon good philological grounds that the name Sarmatia was *Samarian,* and derived from the earlier home of these Cymry-Scyths, or Saxæ of *Samaria.* But be this as it may, it is certain that the Bible itself records their exit through this Gate with the God of Isaac in front of them as a Pillar and a Cloud. Thus, in the very year of their escape, the Prophet Micah (chap. i. 1), writing "what he saw concerning Samaria," says as follows :

"I will surely assemble, O Jacob, all of thee;
I will surely gather the remnant of Israel;
I will put them together as the sheep of Bozrah,
As a flock in the midst of their fold:
They shall make great noise by reason of the multitude of men.
The breaker is come up before them:
They have broken up, *and have passed through the* GATE,
They have gone out by it:
And their King shall pass before them,
And the Lord on [at] the head of them"!
(Micah ii. 12.)

In II. Esdras (xiii. 40–48) we can follow them still farther, and to a place in Rumania (in the Danubian Provinces) called *Arsareth* still, and situated upon the river Sereth. Thus far, on their westward journey, does the Sacred Record *itself* conduct them, while meeting it *there,* and *overlapping* it, back to the very Median origin, the Saxon story makes the chain of evidence complete.

The very identity of the "Jews"—a people scattered among all nations, never lost, and literally fulfilling every prophecy against *them,* a people whose existence is a standing demonstration of the integrity of Jehovah, demands that *likewise,* and to a *tenfold degree,* the Ten-tribed Kingdom shall fulfil all prophecy relating to *themselves.* There is no spiritualization about the curse (!) which has pursued our brethren of Judah for full eighteen hundred years! The burden has been heaped upon them in its full material weight, and they are under it to-day, save such of them as dwell with "Israel." Nor, alas! are *they,* yet, very greatly favored! Not one jot or tittle of the edict has been lifted. Why, therefore, should we longer seek to find in Israel's promises merely *spiritual* meanings, and sever from the Birthright, which more than all was meant by Jacob to *be temporal,* its very substance?

To the kingdom of Judah was promised the "Lawgiver;" and though His own received Him not, He came, fulfilling all that prophets had predicted. So unto the kingdom of "Israel" must accrue the full measure of its "Birthright." This must be as literally realized wherever Ephraim and Manasseh are to-day, as are the bitter burdens which bend Judah's back.

Whatever may have been involved in the blessings originally given unto Abraham, repeated unto Isaac, and amplified to Jacob, it is certain that they were understood and expected to last, expanding constantly unto the very end of time. To the Patriarchs themselves they were explicitly conveyed under two widely separated and contrasted heads—*spiritual* and *temporal.* Shall the one succeed, and its companion bear no fruit? Would not such a fate destroy our credence in the first as well, and thoroughly disparage all our faith? These temporal blessings were promised not alone to Israel, but through them, as instruments and means, were far more broadly promised unto all mankind. Even Judah must find Israel to share them.

Speaking of this coming back of Israel and Judah, the spirit of prophecy says in Isaiah (xliii.):

"Thus saith the Lord that created thee, O Jacob,
And he that formed thee, O Israel,
Fear not; for I have called thee by my name; thou art mine.
Since thou wast precious in my sight,
Thou hast been honorable, and I have loved thee;
Therefore will I give men for thee,
And people for thy life.
Fear not, for I am with thee;
And I will bring thy seed from the east,
And gather thee from the west;
I will say to the north, Give up;
And to the south, Keep not back
Bring my sons from far,
And my daughters from the ends of the earth.
Bring forth the blind people that have eyes,
And the deaf that have ears.
Let *all* the nations be gathered together,
And let the people be assembled:
Who among them can declare this,
And *show us former things?*
Let them bring forth their witnesses,
That they may be justified:
Or else let them hear and *say, It is the truth.*
I have *prophesied,* and have *saved,*
Therefore ye are my WITNESSES,
Saith the Lord, *that I am God!*
And there is none that can deliver out of my hand:
I will work, and *who shall let it?*"

Truly are the ways of the Almighty past finding out! And a retrospection over what has thus far transpired in the history of a creature driven out of Eden, but with the promise of return at last, only goes to establish more conclusively than ever the unsearchableness of Him whose ways lie in the deep.

There never was a day in which earnest Bible study was more necessary than this present one, nor was there ever one in which so rich a harvest stood ready for the reaping. Most religious people are literally afraid to investigate the Bible, and well they may be if the canons of the "Higher Criticism" are to guide their study. Most of the laity consider it to be beyond their sphere, and so far as "Moses and the Prophets" are concerned, even the clergy almost entirely neglect them.

We readily grant that Sin, Repentance, and the Gospel of a *Saviour* are the vital "ends" of apostolic work. Nevertheless we hold that Christ and the Resurrection *cannot* be successfully preached *in this age* upon the undermined foundation left by the Higher Critics. It is well for them if they can hold their own souls within the fold; we question it; but be this as it may, it is the *rest of men* that are the ones whom Christ desires to save, and *they* have logic left and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its inspiration as such, upon the basis that it is "*the truth, the whole truth, and nothing but the truth.*" For not though one arose from the dead will men *believe,* unless they likewise are taught to *believe* implicitly and are made to *understand* "Moses and the Prophets."

It is the Bible that Atheists and Infidels attack,—the Old Testament chiefly,—for they are logical, and perceive that if the foundation goes the superstructure cannot stand, no matter how eloquently it can be clothed in Agnostic sermons. Hence this Old Testament is our one and only bulwark of defence, and the Romance of History will make of him who reads "Moses and the Prophets" in the light of Anglo-Saxon facts, a GNOSTIC who can fully show wherefore he "knows."

It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the flood, and ask men to accept a Saviour who alludes to it! It will not do to doubt Joshua's long day, with the sun and moon poised in mid-heaven while he fought, and yet stultify our hearts with hopes of a longer day when even sun and moon will not be needed! If the story of Eden and the deluge, of Jericho and Joshua, are myths or fables and not literal facts, then to the still *rational* mind all that follows them is equally so, and faith, lost in those who foretold his advent, can never be savingly and logically found again in Christ and his apostles.

If, therefore, we are to resume our place militantly among the noble army of those who have already testified for Jesus Christ with their lives and works, we must repudiate *in toto* this iniquitous school of criticism and recapture, somehow or other, the Ararat redoubt, replace the long day in our scientific chronology, believe Moses rather than the Moabite stone, and the Bible rather than a sunburned brick picked up at Babylon.

As the study of prophecy was impressively recommended by the Saviour, we must *study* it, and do so until we understand it; but in no wise may we dare to alter it in jot or tittle!

In this position we are at one with all true Christians; and that our own strictures upon the modern school of "Higher Critics" are not eccentric, nor too severe, we intend to show by quoting here, at length, the able editorial with which the New York *Observer* of November 28, 1889, summed up the whole discussion:

"Archdeacon Farrar delivers a sermon to preachers in a popular magazine, in which he rebukes less learned and distinguished divines of the orthodox type for their presumption and perversity in making war on the 'Higher Criticism.' His entire paragraph amounts to nothing more than asserting that plain men, such as ordinary ministers of the gospel, have no capacity or right to speak positively in regard to processes and results which belong exclusively to great scholars and philologists. This notion has been made conspicuous in this country by the prominent use of the phrase, 'snorting at criticism.' From the very outset the Higher Critics have claimed to occupy this sublime position, and in private as well as in public have expressed their disgust at the fact that comparatively unlearned men presume to question the nature and value of their work. But these gentlemen, like all other laborers in the intellectual world, are rapidly learning that however learned they are, their work is of no practical value whatever until it is done in such a way that the average intelligent, educated mind can perceive its truth and accept its conclusions and inferences. Shakespeare himself would have written in vain if he had not written in such a way that the reading world could recognize his matchless power. In regard to the results of such work as is done by the Higher Critics, it is not essential that the details of their labors should be exhaustively examined in order to come to an intelligent conclusion. It is the basis on which these labors are conducted that makes them valueless to numbers who are as competent to decide such matters for themselves as any teachers in the world. From the beginning, many thoughtful men have utterly refused to accept the canons of this criticism laid down as laws and methods. Consequently, they had no hesitation in speaking with utter contempt of what was presented to them as authoritative information in regard to sacred writings. We have spoken our own mind so often in regard to masses of this Higher Criticism as impious nonsense, that we do not reiterate our own judgment at this time, but quote some of the many opinions that are now given by those who are leaders in the world of thought and reading. This is the way, for instance, that the London *Spectator*, October 12, speaks of the work of Eichhorn, whose phrase, 'snorting at criticism,' has been domesticated in this country by Professor Briggs:

" 'Towards the end of the eighteenth century, the first use—we might say abuse—of the method of Grotius was made by Koppe, and soon followed by Eichhorn, who connected all the prophecies of Isaiah with contemporary events, by the rough-and-ready method of cutting them up into fragments (Eichhorn made eighty-five) and attributing the greater part to various writers of various times, and so got rid of all those elements of prophecy which Grotius had recognized and respected. Such was the ardor with which this Procrustean process was adopted by succeeding commentators, that their combined efforts would have reduced the genuine Isaiah to five chapters and six verses of a sixth, only that in a variety of cases the evidently spurious prophecies of one critic had all the proofs of genuineness in the eyes of another. There is an amusing account of this fight of Kilkenny cats by Dr. Alexander, quoted in Sir Edward Strachey's "Jewish History and Politics." The German critic (unhappily followed by the English) employs his faculty of re-creating lost historical facts out of his inner consciousness, and then puts them in the place of such actual facts as do remain. He thus holds himself able to decide that certain prophecies of Isaiah are genuine; and that all the prophets, including Isaiah, had a certain method of dealing with national events. And then he pronounces dogmatically that the prophecies attributed in the book, as it has come down to us, to Isaiah, are not by Isaiah, but spurious, if they differ from his supposed genuine style of thought and method. It is very much understating the case to say that it is as if a commentator on Shakespeare should pronounce that certain portions of his plays—say, either the historical or the comic scenes of "Henry IV."—are the genuine work of Shakespeare, and that therefore the others must be attributed to some one else.'

"Now, every one who has followed the windings of this current of Biblical criticism on literary and philological lines knows well enough that this class of critics differ widely in their conclusions. We are constantly assured that the nominally orthodox teachers who follow in these lines do not accept all the destructive results of these vaunted methods. But they do not hesitate to admit enough to show that they have lost completely their old reverence for the Scriptures as the infallible Word of God, and that they are largely under the guidance of men who treat the Bible as Jehudi did the prophet's roll, when 'he cut it with a pen-knife and cast it into the fire that was in the hearth.' That we are not alone in this impression is evident from such remarks as this by the *John Bull:*

"'What is called the "criticism" of the Old Testament consists of a series of idle conjectures concerning the dates and the authorship of the books and of the various parts of them. The reason why these conjectures are put forth is this: That the "critics" are *infidels* who want to overthrow religion by casting doubts on the Bible. Their efforts are concentrated on discrediting anything in the Bible which implies miracle or the supernatural. When future events are foretold, they say that the prophecy is a fraud, having been written after its alleged fulfilment. When God's miraculous dealings with man are narrated, the "critics" set to work to show that the story is an embellished version of some purely natural occurrence. When the author declares that he himself was an eye-witness of the marvels he relates, the "critics" say that the work is a late forgery. Afterwards, when their guess-work has been proved baseless and their arguments torn to tatters, the "critics" publish new books carefully ignoring all that has been urged against the old ones, and simply reaffirming dogmatically their former conclusions. Then certain weak-kneed Christians, deeply impressed with the audaciously positive assertions of the destructive school, hasten to accept them as the undoubted "results of criticism." They fly to church congresses to "warn" their brethren against the danger of disputing these "results." They wildly attempt the impossible task of "serving two masters." They imagine they can still remain Christians and still profess a reverence for the Bible as a whole while accepting in detail the destructive theories of the Rationalist school.'

"Archdeacon Farrar should now look after the press as well as the pulpit, for it is evident that there is a great increase in this practice of 'snorting at criticism.'"

Thus far the *Observer;* and there is no uncertain tone to the note it sounds. But in accepting "Moses and the Prophets" literally fulfilled in Christ, we must be equally candid, equally logical, equally sincere, and accept them to the same degree in Israel lost and *Israel Found Again,* according to the parallel predictions which have been reserved for these our days, and which therefore bring on *us*, equally with those who trode the streets of Jerusalem with Jesus Christ, the grave responsibility of recognizing the fulfilment of the Word of Inspiration or rejecting it.

Upon this platform we take our stand, and it is because it is a SOLID one that we *can* stand upon it—logically, fearlessly, spiritually, and *literally!* Its pillars are all there, and they run up into Anglo-Saxon facts which any one may read, since all men live and move and have their earthly being in and out among them, and they run down into Israelitish foundations, laid of old by ONE that worketh upon foundations that *endure!* (Isa. xliii. 13.) This is, indeed, the Temple of the Generations (Eph. ii. 19–22); for like its archetype it has been reared of God (Job xxxviii. 1–7), and, true to prophecy, it was "cut out without hands" (Dan. ii.), and like its type it has been reared in *silence* (1 Kings vi. 7), and like its antitype, "Jesus Christ himself," it is beyond the comprehension of an "Evolutionist" (Matt. vi. 24–33).

XIII.

"THE SHAKING OF AN OLIVE TREE."

AMONG the many contrasts between these "latter days" and those of old, there is none so striking as that which enables us, by means of printing, steam, and energetic publishing, to reach myriads of minds at once.

When it is realized that this volume—the Introductory one, of a Series of Studies which we hope to offer to Our Race—may, by God's blessing, within a very brief space of time, be seen by several millions of men and women, and may perhaps be actually read by some thousands ere its first edition has ceased to travel to its remotest destination, the grand possibilities of our generation dawn upon us.

This is the day in which to spread a truth and give it to the world! There never was an age in which a herald could be heard over a wider area, nor one in which discussion could be so free and searching, and conclusions drawn from premises so multifarious.

In this connection the author is constrained to make an appeal to his audience and jury, the public. There are occasions when such an alloquy is justifiable. He is convinced the present is such an one.

For many years he has solicited the press and prominent publishers of our country to recognize the dignity of this theme. Hitherto his entreaties have always been in vain.

It has made no difference how or from what standpoint he has touched upon this topic, the result has been the same—"a rejected address." It has been declined with thanks so often, that his letters would fill quite a generous scrap-book.

The religious press has avoided it for fear of creating discussion, or has replied that it is of "too little interest and importance"! Standard periodicals find it against their unwritten customs and traditions "to give such enormous prominence to an author's studies"! Others have had conscientious scruples against advancing novel ideas! Some have queried, "Is it strictly *orthodox?*" and "How will it affect our *reputation* if we put our imprint upon such a theory?" And so with one consent the manuscript has begged from press to press and been declined, cast out, rejected, and despised. In the mean time the daily press has rarely lost an opportunity to fling short-sighted ridicule upon the topic, and publishers have met the entreaties of its advocates with the significant remark that "*there is no money in it*"*!* "It is not in our line," etc., etc.

They have none of them gone in themselves, nor have they suffered them who would to go.

In the interim Max O'Rell has viewed the drama with a French lorgnette, and has reported it with *badinage* to the idlers in "Vanity Fair;" while Mr. Ingersoll has taught many a "Foolish Virgin" that her lamp were better empty than replenished with prophetic oil!

But "facts are facts," and woe to him who essays hereafter to withstand them! The motto of the ancient Khymry was

"Truth against the world!"

Let us who are their children flaunt it o'er the world, nor fail in confidence that it alone prevails.

That all of these obstructionists are wrong is what the writer would now demonstrate. In early days it was well enough to give "milk to babes" in intellect, but the present generation can digest stronger food. Let us have *meat*, for surely now we are of age!

"Write us a popular article." "Don't go into it too deeply." "We do not believe that you will obtain a hearing any way"—such are the replies that greet one burning with the truth of such a theme!

We take them at their word, and briefly tell the simple tale to show that it *will* start the Saxon pulse. The writer has a more substantial faith in the might of an idea, and in the literary laity, than those who presume to decide for them what they desire to read.

He believes that this subject has that *uberty* of might which makes a Creed prevail, and which gives it dominance until it rears a tower of strength.

So far as his experience goes, this story, if told at all consecutively, never fails to elicit, not merely interest, but so thorough an enthusiasm as to give new life unto the very dead in faith. Paul to the Romans (cap. xi.) burns with eloquence upon this very theme; how is it, O ye preachers of Paul, rather than of Moses (Luke xvi. 29), and of Christ (Luke xvi. 31), that ye fail to catch his meaning? "Hath God cast away HIS PEOPLE? God forbid! . . . For if the *casting away* of them be the reconciling of the world, what shall *the* RECEIVING *of them be but* LIFE FROM THE DEAD?"

This theme begets a hunger to learn more, and all about it, which but increases a narrator's pain at being so powerless to quicken the publishing world to a due appreciation of the vast constituency that awaits to see it roused from apathy.

Had but the writer means to transmute faith to gold, a slender salary, already exhausted in the vain endeavor to be heard, had long ago become a cruet inexhaustible with oil and demonstration. At present he is doubly powerless to publish the large mass of material which is at his command. This consists of statistics, data, arguments, identities, maps, diagrams, charts, and genealogies, bearing upon and suggesting its establishment beyond all peradventure, and a full discussion of the various objections which have been raised against it in divers quarters.

He appeals then to the PUBLIC for an *acknowledgment of interest in this theme.* Do we not all owe something to a cause so worthy, and can any one lend even so slight a pittance to the TRUTH and doubt the increase?

Surely some among the many Anglo-Saxon readers to whom this earnest request shall come will have opportunity and willingness to demand the investigation such a "birthright" merits. A simple word, dropped here and there along the pathway of affairs,—so strewn with parasitic perplexities,—will help to bring the sunlight in and dissipate the mould that now conceals the footsteps of the prophets.

The subject is purely non-sectarian—we are all of Israel!—and is grandly worthy of devout Anglo-Saxon study. If it be true, *it is of* GOD, and He will bring the increase; if it be false, then those who shall investigate it will still be on the Lord's side, for will He not show plainly why so false a guide is clothed with light and furnished with such bright credentials?

Condemn it not, however, until thou hast *hereafter* read *all of the Prophets at least once!* Read them in thy chamber, with no other teacher save the Spirit of Truth. They need beneath ITS light no other commentary! And above all things shun the so-called "*Higher Criticism*" though backsliding pastors put it in thy hands!

In Bunyan's touching autobiography he tells us how merely the hope that perhaps the English people might be of the "lost children of Israel" burned into his heart. In his "Grace Abounding to the Chief of Sinners," this emarkable man, "who combined a higher order of intellect with deep spirituality of mind than any other Englishman," says: "Another thought came into my mind, *whether we were of the Israelites or no?* For nding in the Scriptures that they were once the peculiar people of God, thought I, *If I were of* THIS RACE, *my soul must needs be happy!*" He then describes with athos his disappointment when his unenlightened father coldly dismissed his question. Had he but lived in *our* day, how differently might that answer have been given!

Are not we Anglo-Saxons a race of Japheths searching for our Fathers? Blind to the Rock whence we are hewn, have we not wandered far enough over the rough roads of "the Aryanic Theory"? Surely *Shem* is our Father, and the "Lord God of Shem" our Great Salvation; He hath persuaded Japheth, and suffered him to dwell within our tents, but certainly this cannot be to the discredit of our genealogy! (Gen. ix. 23–27.) And is not the Inheritance now seen to be so wonderfully *possible,* worthy of at least an effort to seek evidence among the records? If our birth indeed be of the land of Canaan, *let us proclaim it, and maintain our rights when Islamism falls!*

Who that has read the fascinating story of "Daniel Deronda" has not been carried away with him to the sacrifice he made? And shall not we, of Israel, for whom all is only gain, be carried on to *such* a destiny as this?

The great and wise have long seen the exceptional opportunity that lies at the Saxon door. But they have groped hopelessly for the thread to the labyrinth—blind in a blaze of light! Speaking of America alone, Emerson says: "Our whole history appears like a last effort of the Divine Providence in behalf of the human race." *We* are but a half of Joseph's single tribe; look broadly o'er the *whole,* and *what* an effort is the God of the I-Saacsons making!

Let us sit no longer crying, "How long, O Lord, how long, shall it be unto the end of these wonders?" (Dan. xii.) The fulness of the time is striking on the dial! We must be up and doing! Let then the gathering of the "scattered ones," begun one thousand years ago, be consummated quickly. *We* must take the initiative, for God will not. Read that grand chapter of Ezekiel, the thirty-sixth, which among hundreds of others concerns this topic, for the Prophets are burdened with it—"*I will yet be* INQUIRED *of by the House of* ISRAEL *to* DO *it for them.*"

I summon them to ask Him, now, to do this deed—"his strange work," as it is characterized in Isaiah xxviii.—and "to bring to pass his strange act"—even to *reveal* His People and to *give* them their INHERITANCE.

I call, too, upon the house of Judah, who have the "*Prophets*" nearer and dearer to them than do we of Israel, since these are all they have whereon to build.

Let them search their Scriptures diligently, in the original, phonetic, and suggestive Hebrew, for Redemption draweth very nigh unto them, *and according to their own ideas!* Truly the ways of the Almighty are past searching out, his dealings full of grace!

O Judah, vex Ephraim no longer; nor you, O Ephraim, envy Judah any more (Isa. xi. 13). For there is for thee, O Judah, a Star exceeding bright already in the sky. It will be found over "*Yarish*-land" ("the land of Inheritance," רשמ, possession), poised o'er the "Western Isles" (Iya-hayam, איי־הים);* aye, even over

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* "The Isles afar off" (Isa. lxvi. 19; Jer. xxx. 10, 11, xxxi.), 10, xlvi. 27, li. 50; Psa. lx. 5; etc. *Vide* Isa. xli. 9 and ontext).

"Ultimos Orbis Britannos," say the Classics; and in the preface o his *Epistle on the Sabbath*, Eben Ezra states: "I, Abraham Eben zra, the *Sephardy* have been in one of the cities of the island alled 'the End of the Earth.'" He visited England in the eign of Henry II. See also Isa. xliii., xlix. 12. Rabbi Schwartz f Cologne, quoted by Rev. F. R. A. Glover in his "England ne Remnant of Judah and the Ephraim of Israel," says: "When e speak of the United Kingdom, we say Yaii-yaiim, as if spelt

"Albion"—"the mountain high and excellent" (*Har merom Yisrael*, הר טרום ישראל).

This is Judah's *hope* (Hos. i. 11): so, Be *it unto them even as they would!* They must find Israel *first*, and "the latter rains" are already falling on "the Land long desolate"! Let *them*, then, send their magi to inquire in *Britham* (בריתעם, Isa. xlix. 8, xlii. 6), and a Star shall lead them, joined unto their long-lost brethren (Jer. l. 46, li. 5) *eastward* now, and *back* unto the Promised Land (Jer. iii. 18). *Brith-am* is the separate land, the land of the *Covenant!** These are Bible names, and also ancient Welsh (*Khumree*) names of Britain! In the Gwawd Lludd, "Britons of Briton" is rendered "*Bryth y Brithan*"!

This is the *Second* Return. Thenceforth there is to be no rooting up (Ezek. xxxiv., xxxvi., xxxvii.; Amos ix. 15). Messiah *will then come*, and come to Judah (Zech. xii. 7), even after the manner in which they look for him—that is, *to reign!*

Let Judah, therefore, rise, and help to heal the cecity of Israel, and let her bow be bent and filled with Ephraim as an arrow (Zech. ix. 13), and *the* Lord *himself will loose the shaft!*

And thou, O Michael,—the great prince that standeth for the children of thy people,—arise, and announce to them the gathering is accomplished! (Dan. xii.)

"Go and proclaim these words towards the north, and say" (Jer. iii.), Ye houses of "Judah" and "Israel,"

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aii-him. No educated Jew, *now*, would write his meaning in any other form"! And this fully accords with the Hebrew in the text, kindly re-written for the author of the present volume by Rabbi A. P. Mendes of Newport, R. I.

* See Alexander, Ewald, etc.; also the Septuagint, on this point.

are ye not "the two olive trees that stand by the Lord of the whole earth"? (Zech. iv. 3, 11, 14,) "the two witnesses" beside his altar? (Isa. xliii. 1, 10, xliv. whole chapter and verse 8; Rev. xi.) And "can two walk together" (Jer. iii. 18) "unless they be agreed"? (Amos iii. 3.) And when ye *are* agreed will not Jehovah make ONE NATION of thee? (Ezek. xxxvii. 22.)

Away with *dogma* in a case like this! It has no place at all upon the "Compact of Return"! This is merely, though gloriously (Isa. xxvi. 15), a question of *temporal* things in its earlier phases. It concerns genealogy and inheritance! The Lord, Himself, will have regard to Moses and to Christ, and will judge believers, in each of these "two Houses," not as man judges, but by their own "lights" and "consciences." See *thou* unto *thyself!*

The Prophets clearly indicate that "The Temple" and "The Church," and each as such, *will both be built* when these things come to pass (Jer. xxxiii. 18; Dan. xii.; Ezek. xl. to xlviii.; Hos. iii. 4; Dan. viii. 13; Rev. xi.; etc. etc.): and are they not upon us?

It is only after the Return that Judah *will* expect the Messiah, and it is only after He comes that Israel *can* expect Judah to acknowledge that it is a *second* coming (Zech. xii. 10).

But all of these matters are to right themselves, and follow in due course. Jehovah writes between the lines of history!

At present there is much to do (Ezek. xxxvii.; Hos. i. 11); and *Judah* has *her* part as well as *Israel*, and *both* of them as well as God.

We have all gone astray, and *you*, O shepherds of *Israel*, have misled us all these years. Therefore the Lord has a controversy with you also (Ezek. xxxiv. 1–31), for *ye* would make "the promises themselves" of none effect by "the foolishness of preaching," and some, alas! have done far worse (Matt. xxi. 10–17).

Know ye not that it is with FACTS alone ye can withstand the *modern* infidel? The "mountain of Israel" is *full* of them! Arise! and help to hurl them on the foe, lest ye too haply fall beneath their might!

The days we live in are "the latter days." For this we have the consensus of every race and nation upon earth. The Mussulmans are now looking throughout Islam for the appearance of the fifth and last *Imam* or *Mahdi;* the Bramins for *Parasu Rama,* the last incarnation of Vishnu; the descendants of the ancient Aztecs wait at each sunrise for the return of *Montezuma;* with equal anxiety the *faithful* sons of Judah look for their *Messiah,* and the more thoughtful of the Christian world are as deeply impressed with the *nearness* of the Second Advent! In the mean time, "the Fifth and last Empire," the Stone Kingdom of the Saxons, needs but its recognition, and the "MIDNIGHT CALL" *will startle all the earth!*

My God! how blind, how wondrous blind thy "chosen people" are! how carelessly they dwell, with those about them still more reckless, amid days like these!

All things are on the tiptoe of expectation. Knowledge is increased, and many run to and fro. The continental nations stagger under vast military burdens, and the very powers of evil stalk abroad and thrust at all things sacred. The courses of nature, too, seem changed; in fact everything is pregnant with immense consequences to the whole human race, and he is blind who does not see it. What, therefore, do all these things portend?

If the Bible is the WORD OF THE ALMIGHTY, who does not change His counsels formed from ancient days,—and that it is His Word, and that He does *not* change, the Identity of the Saxons with the sons of Isaac proves! —then from its pages one who runs may gather what these portents mean.

The days in which we live are soon to write upon the pages of human history a chapter of *Fulfilments* which will admit of no dispute, and which will cover God's opponents with confusion.

Would it not surprise you, O my reader, if it were cabled to-morrow from Great Britain's capital that the Ark of the Covenant had been rediscovered in her land? And that on it was the mercy-seat and the Presence of Jehovah? That the Title Deeds of Palestine were in her archives, and the Sceptre of David in Victoria's hand? That the very throne-seat of England had voiced the ancient legend and proclaimed itself the Stone of Jacob? That the "Edict of Return"—to a Race "scattered and peeled" for centuries, and a call for them to come under the protection of "a nation terrible from its beginnings and hitherto"—had actually been issued? Would not all this and more surprise you?

Your generation will live to see them all, or things akin to them, transpire. And if this, which is not a tithe of what the cable has in store, would surprise *you,* consider how it would surprise all *other* nations who are *not* of Abram's stock! "The wise will ponder these things, and will understand; but none of the wicked shall understand them." May the God of Isaac, however, awaken the hearts of those to whom the winds shall waft this leaflet, and convince them that, perhaps with "souls as happy" *as John Bunyan's would have been,* they are indeed called Saxons in the name of a great ancestor, and of one who was pre-eminently the greatest type of Him in whom they now are also called that "new name"—*Christians*—and may *laugh* for joy!

The days in which we live are notable for their *intensity,* and the race, absorbed in its numerous occupations, hardly appreciates these matters. But so it was predicted, so was it also in the days of Noah.

But though men continue in the heedless course of routine life, and content themselves with the doubtful satisfaction that "all things continue as at the beginning," let us not do so, *for things do not so continue,* they are *Ripe* with prodigies and signs. Let not us, we who nationally have so lofty an origin, and so grand a future, let us not turn deaf ears and sightless eyes to the "watchers upon Mount Ephraim."

Already they are telling us that the dawn of a long-expected day—a day most earnestly prayed for by all ages which have gone before—the dawn of this very day *is breaking!* It is to be the day of Jezreel!

The subject of the IDENTITY is either "a mighty truth," armed and mailed for victory, or it is "a strong delusion." In either case it certainly behooves all dwellers upon Saxon soil to speedily acquaint themselves with its facts, that they may choose their place among its friends or foes. One thing is sure—it has defied the efforts of all opponents for the past fifty years, and in Great Britain has gathered into its ranks of defenders champions out of every class. These ranks are swelling day by day, and the surge of these multitudes is sweeping "a company of nations," banded under Britain's standard, on to destiny or shipwreck.

For if Israel be not *Britain,* and if America is *not* Manasseh—"the Thirteenth Tribe of Thirteen-Tribed Israel," separated *from* her, yet *of* her, and with her own destiny involved in that of the fraternal nation—then in the coming conflicts of the Continent, and of the world, all Anglo-Saxon institutions are doomed to go down, and a true Israel will occupy their hard-won place.

Fully impressed, therefore, with the giant problems of the day, which make Pilgrim's Progress towards the Holy City so increasingly more difficult; convinced, though we of "Manasseh," true to our name, have "forgotten all our toils, and all our father's house," that still the God of Abraham has not forgotten us; feeling that to Joseph, yet, the Tribes must come, in the nearing modern days of mental as well as military famine in all other lands, I ask my half-Egyptian kinsmen to help me spread the news of the present years of fulness and of the lean ones drawing near, that all of us may of our surplus increase lay up some stores of food so full of vital nourishment.

There is a "Remnant" still in "Judah" that awaits Messiah *faithfully;* there is also one in "Israel" that has not yet bowed down the knee unto the Baal of modern misbelief in biblical integrity. To them the Bible is the word of God, and its fulfilment in the way the Saxons do is a better demonstration of Jehovah's Yesterday, To-day, and Forever, than any Stone of Moab, even were it not a forgery, could be of cause for historic doubts on Moses.

Both of these Remnants cleave unto the "Promises," and in their own ways look for their self-same consummation. Let each of them give but an earnest of their faith, *in the coin of interest,* and thus speed both their import and their wonderful fulfilment.

It is in the light of their own identities that "Israel" ınd "Judah" can justify their faith; and in this same ight may all the other sons of men give equal answer *vhy* they, too, believe in God!

This is the end and object of all prophecy (John xiii. 19). The testimony of these two independent witnesses agrees in its fulfilment, and in due time they will unite as "one stick" in the hand of Him who comes to use them as his sceptre upon earth.

In the mean time we conjure them to awake from sleep, from apathy and disbelief, and stand forth to their task, and, *in so far as may be now*, TO RECOGNIZE EACH OTHER. And in order that they may try this matter, if it be of God or not, we adjure them, as fellow-seekers after TRUTH, to go unto the WORD *of* GOD, and with their Concordance, only, for a Commentary, look up the records, beginning at the word "Search."

The object now is Palestine restored,—and *Israel Redivivus* is the means towards this end. Already Britain's protectorate is fully guaranteed over the "Holy Places," and if Judah looks to *her* the EDICT will speedily go forth to rebuild the walls of Zion, *and every Saxon flag on earth will crusade with the Tribes, and stand about them till the work be done!*

AMEN.

"Search the Scriptures."

EDITORIALS

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES I. MARCH, 1890. No. 1.

EDITORIALS.

THE unmistakable tendency of the past decade—which has been to criticise Scriptural things adversely, and with too much haste—has had an unlooked-for and reactionary effect, in that this effort to bring discredit upon "Inspiration," as such, has led at last to a fully organized and deliberate revival of intense interest in the Holy Scriptures. The result is that the promise for the present decade is an exegesis of the very opposite character. One of the chief factors in this revolution is the sudden and phenomenal spread of "the American Institute of Sacred Literature." The origin and history of this Institute are fully set forth in the November number of "*The Old and New Testament Student*" of 1889. The prospectus therein given fully warrants us in anticipating a crucial examination of the ancient premises before the final years of the nineteenth century wane to their close. No such thorough movement has ever before been set on foot—nor could one have begun under such favorable auspices except in days like ours. The movement, therefore, cannot but be welcomed not only by all believers in, but by all who are impressed by the mere possibility of, the Identity of Lost Israel and the Sons of Isaac, or the Saxons of modern times. For, although the system of study blocked out for the Winter, Summer, and Correspondence Schools of this Association is upon lines not at all parallel to those pursued by Identity students, nor even in sympathy with them, nevertheless the result cannot fail to eventuate in arriving at the same grand truth, although the approach will be in a negative direction: and yet not altogether negative, for the "inductive method" so fully set forth by the Principal of the Schools, as a means of enlisting the attention of perhaps the broadest class of students into this realm of study, is also our own. The object of the former school is to infer the general truth and value of the Scriptures themselves by linguistic inference and monumento-historical induction, and thence aims, as we presume, to establish their general authority as a sufficient guide to human action. The Identity School, upon the other hand, accepts these Scriptures without inductive process,—*de causa fidei,*—arraigns against them the Saxon Race and its companions, and, by purely inductive methods, the weight of inference as borne out by modern facts, and reversed history, seeks to establish the continuance of Israel, and its certain future. The avowed object of each school is to arrive at truth; and whatever the more radical teachers therein may individually propose, it is well to recognize in advance the experience of all efforts at investigation, to wit, that the investigating LAITY will *inevitably* adopt the *eclectic* method, will wait upon the findings of both schools, and form their individual judgments accordingly.

As we opine, the most comprehensive group of seekers after Scriptural verity will occupy this middle ground, even as we confidently do ourselves, will draw from each, and, without any controversial spirit, will welcome whatever shall be fairly shown to cast any light upon the Origin and Destiny of all concerned. Each school is thus inductive; and while their *motifs* may be diverse, and their methods of approach from opposite extremes, they none the less aim at the same objective wherein their lines of operation meet. We welcome, therefore, all deliberate and earnest study of the Scriptures, whatever be its *modus operandi*, so long as it be honest; and chiefly hail a school and era which begin the work at the *vernacular* Scriptures.

In the mean time, content to accept the consensus of the wise in all ages as to the supreme verity of the Holy Scriptures, accepting them literally, and with a desire to conserve them rather than to "criticise,"—it will be the primary effort of this series of Studies, while seeking to demonstrate the identity of the English-Speaking Race with *Israel Redivivus* amid patent facts and current incidents, to strengthen thereby the *a priori* assumption.

That is, it being once clearly established that the Anglo-Saxons are by blood, by letter, and by spirit the Sons of Isaac and the literal "heirs of the world" according to the prophets—we are satisfied to wait for the inevitable verdict of reflex human induction, that therefore, and from such tried and familiar premises, "Moses and the Prophets," *with all else that this implies*, are to be implicitly believed. We prefer, in fact, to recognize the Truth of the Scriptures if only for the sake of argument, and to establish ourselves upon modern facts which parallel and corroborate them, and thus to force the *argumentum ad hominem* and prove they must be true.

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This opening volume of "Studies on the Saxon Riddle" has been the result of many years spent in sitting at the feet of the whole college of writers upon Anglo-Israel topics. It is impossible to give them, by name, the proper credit for their teachings, nor sufficiently to acknowledge the blessing of the Greater Light whereby what has been taken here and there both consciously and unconsciously from all these able teachers has been duly coördinated into the text now ready for issue. Nevertheless, I wish among all to acknowledge particularly the indebtedness I owe to the following, and to recommend to others who shall have found the theme worthy of deeper study the collateral consultation of the writings of John Wilson; Edward Hine; "Philo-Israel;" "Oxonian;" Rt. Rev. Bishop Titcomb; Rev. F. R. A. Glover; Prof. C. Piazzi Smyth; Rev. B. Wrey Savile; Rev. W. S. Cavill; Surg.-Gen. Grant; Col. J. C. Gawler; J. Leyland Feilden; "Ephraim;" John Gilder Shaw; Maj. J. Scott Phillips; "M. A.," of Cambridge; Commander B. W. Tracey, R.N.; Rev. Joseph Wild; Rev. Geo. W. Greenwood; Rev. W. H. Poole; E. K. Tullidge; H. Brittain, F.A.S; "Meni;" Rev. A. B. Grimaldi; The Rt. Rev. Lord Bishop of Ragoon; F. W. Phillips; Thos. Wilson; Rev. H. Marriott; Rt. Rev. Samuel Gobat, D.D., Anglican Bishop of Jerusalem; etc., etc.

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Future numbers of this Serial will be issued *pari passu* with the growth of its constituency. It is trusted that the immediate response will be sufficient to warrant its appearing at least as a Quarterly. The material at hand, however, will justify the Editor in promising a more frequent advent of its successive Studies if the kindly patronage and support of earnest men and women are vouchsafed at once. Owing, however, to the peculiar circumstances surrounding the matriculation of this Opening Number, it will be apparent to all concerned that it is not the part of wisdom to attempt more than can be accomplished. With the supplementary help of several friends the present Study is enabled to make its way through untold opposition, and issue from the press. In many respects it is aggressive. But this is not the true animus of the Cause it represents. Our seeming spirit of combativeness has been the unwelcome outcome of our own experience. Perhaps all effort after truth is forced to be thus militant in order to be progressive. Be this, however, as it may, we prefer the defensive method, and shall only adopt the offenso-defensive under patent exigencies. Truth is impregnable as a defence, and irresistible in motion ; if we are forced at times to put its full volume at work, it is only because some who may have secured an obstructive rock* in its channel-way attempt to dam its quiet onward flow by *ipse dixits* which it will not tolerate. The stream flows on in spite of all pharisaical opposition, and finds its own channel deep in the hearts of the people. These are the ones—"the laity"—who form its grateful banks, and who, in spite of the noise upon its occasional shallows, love most to dwell beside the still waters where God leads it.

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The Light shed upon all Biblical research by the truths of the IDENTITY of Israel and Anglo-Saxondom cannot be unwelcome in these days of overclouded faith. Beneath its sevenfold glare the mists roll off, and the strengthened eye can peer far into the future, fearless of what intervenes. It is to bear evidence of this Light, and to point it out, that the present volume is issued, in the hope that from countless other directions its effulgence may be reflected back, and focussed on the topic now in hand.

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* Or rostrum.

As bearing out the solving potence of this Light we recommend to the reader a study of the Notes and Queries in the next section.

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As we can afford but little advertising, and are debarred the usual channels whereby others reach the public,* we ask our readers to find for us a constituency, and to secure us Agents and Business Correspondents in their own neighborhood. Liberal discounts will be made, the very best we can afford, and wherever friends of so great and grand a cause shall desire personally to spread its leaflets for the harvest sake, we shall be only too happy to assist them to the very limit of our ability. There is an artillery command which is a good motto in this connection—"*By hand,* to the front!" It is used when horses are no longer available. At such critical moments the single cannoneers must labor at the spokes themselves and push the pieces to the crest. We have no horses, and we wish to get "into action." Give us a hand at the wheels.

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* See Rejected Addresses (page 255).

L'ENVOYÈ.

As a demonstration of the omnipotence of the truth; as a pledge of absolute faith in the written Word of God; and reverently, both as a test, and as a proof, of the efficacy of prayer unto the God of Abraham, of Isaac, and of Jacob, "the unleavened bread of sincerity and truth" (I. Cor. v. 8) contained in this volume is cast forth upon the face of the waters of the Anglo-Saxon Race. That it will be leavened at length (Eccl. xi. 1) with the new and true leaven (Matt. xiii. 33; Luke xiii. 21; I. Cor. v. 6–8), and that, in the hurrying moments of these latter times, the Lord himself will hasten his word to perform it (Isa. lx. 22; Jer. i. 12), shall be the criterion of its verity.

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"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. The foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise demurred, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. xxv. 1–13.)

NOTES, QUERIES, AND REPLIES PRO AND CON.

PROS AND CONS.

"The Heart of the Righteous studieth to answer; but the mouth of the Wicked poureth out evil things." (Prov. xv. 28.)

It is the intention of the Editor to allot a limited amount of space in each Number of this Publication to Notes and Queries, and to answers *Pro* and *Con* relative to the "Anglo-Saxon Riddle," as viewed from the standpoint of the Identity of OUR RACE with "Lost Israel" *Redivivus.* All communications should be forwarded in such shape as to facilitate printing immediately from the "copy" sent. To this end *brevity, conciseness,* and *legibility* must be studied. Avoid interlineations and erasures, write upon *one side only,* give REFERENCES to authorities, and, if *noms de plume* are used, send real name and address in *separate* letters of transmittal. The material contributed will receive attention in order of importance, and should be sent direct to the Editor, Prof. C. A. L. Totten, Milford, Conn., or New Haven, Conn. No MS. will be returned; hence if deemed important, copies should be retained. The Questions, etc., will be numbered serially by the Editor, and in all data referring thereto such serial numbers should be quoted in order to facilitate ready classification by all concerned. The hearty co-operation of all who may possess valuable data bearing upon our topic is solicited. In its broadest phase the subject is purely a genealogical one, but one of sweeping scope: the lines of investigation are rich with promise, and the search for God's "hidden ones," begun so close at home, cannot but be "in touch" with Saxon sentiment.

CATECHISM.

1. [.] The Prophet Jeremiah was "to build and to plant." When did he do it, and where? (Jer. i. 10.)

Irish chronicles are redundant with references to Jeremiah the Prophet. His bust has a place of honor upon Dublin's Capitol. His grave has been shown from time immemorial in the Isle of Davenish, Loch Erne. A wide-spread tradition exists that one of the greatest kings in Ireland,

> "Fin McCoyle, went to school,
> With the Prophet Jeremiah."

A well-known Irish couplet tells us

> "There's not a hut the Isle around
> But where a Jery may be found."

Moreover, several of the ancient Irish kings were named after him.

Can any one furnish additional "signs" of Jeremiah in Ireland as a "builder and planter"?—THE EDITOR.

2. [.] The Sceptre of Judah was to continue with Judah till Shiloh should come. Where is the Sceptre of Judah to be seen? (Gen. xlix. 10.)

3. [.] But if Shiloh *has come,* as such, where was the Sceptre of Judah visible *until* he came—.e., *after* the Babylonish Captivity?

"In the restoration there was *no* king in Judah. The Maccabees vere Levites. Herod was an Edomite. Jerusalem was in bondge 187 years to the *Malum Regnum* before Christ appeared. Christ id not *then* come to rule, but to suffer. So Shiloh in the sense f a ruler and king has *not* yet appeared. Nor has there been *rest'* (Shiloh) since Christ came. Has the prophecy failed?"

4. [.] "If it be not so, who will make me a liar?" (Job xxiv. 25; Num. xxiii. 19; I. Sam. xv. 29; Ps. lxxxix. 35.)

All Jewish history proves that David's line was to be in literal possession of a sceptre. In every case previous to the Babylonian captivity where circumstances seemed to militate against the preservation of David's seed, the perpetuity of the Oath and Throne were secured. This is a plain historical fact up to the destruction of Jerusalem by the Babylonians. What guarantee have we that it failed then? Why, if it was to lapse, is it so explicitly stated that Jeremiah, the "Builder and Planter," was the guardian of Zedekiah's daughters?—The Editor.

5. [.] The City of London is put down by geographers as the centre of the Land Hemisphere.

"In other words, a radius of about 6000 miles on the curved surface of the earth would describe a circumference enclosing more land, from *London* as a centre, than from any other city. Many persons have expressed surprise that the largest city on the globe should 'develop' on an island four or five hundred miles nearer the North Pole than to the Equator, but it has more 'back country' to support it than any other city." (N. B. Webster, Ed. *Notes and Queries*, Vol. I., No. 2.) The Editor of Our Race is well aware that the Great Pyramid stands upon the intersection of the "Dry" Meridian and Parallel of the earth. and is best situated for cosmic standards dependent thereon, but the situation of London is of another order. Are there any further qualifications possessed by *London* alone which render it notable and unique in terrestrial situation?—The Editor.

6. [.] Sir Thomas Browne says that Didymus and Eustachius expounded the *emphatic word* —which is given as "Orchos."

"What was the use of the word that it was deemed emphatical?" (Cyrus, in *Notes and Queries*, Vol. I., Nos. 4–5.) In this connection can any Cabalistic scholar point out the relation to the grea king of the Saxæ, Sar-ocus (see note page 106 hereinbefore, and page 113), with reference to I. N. R. I. implied in the Saxon answer to Darius?—THE EDITOR.

7. [.] To the *literal* Throne of David was promised an everlasting duration (Jer. xxxiii. 17). If not in England, where do we see it?

8. [.] Rev. F. R. A. Glover states in "England the Remnant of Judah": "I have learned from the Rabbi Schwartz of Cologne that the Jacob's Pillow Stone was amongst the Jews known as the Eben-Shatyeah, and was called the 'Foundation Pillar of the Temple.' It was made use of by the High Priest as a stand on which to place the censer." Can any one furnish additional data upon this point?—THE EDITOR.

9. [.] Rev. F. R. A. Glover in his "England the Remnant of Judah" states, page 73, note 1, as follows: "The Hebrew word translated 'this' in the Au. Ver. Gen. xxviii. 22 may be read 'Dream Miracle' (הןאת), so the text would run: 'And the Dream-Miracle Stone which I have set up for a Pillar,'" etc. Compare, in Hebrew Version, Hab. ii. 20, "The Dream-Miracle Stone shall be God's House," all of which should be weighed against the Irish Leag-Fail (coronation-stone at Tara), Lug-Aid (God's House), Beitil (Bethel), etc. Lia-פלא, Gen. xxviii. 17–22, xlix. 10–24; Josh. xxiv. 27. בית־אל (Throne), "The Stone Wonderful." Where is this stone last alluded to in the Scriptures? Where is it last known to have been historically mentioned in Pre-Christian writings? Where earliest in Post A.D. Secular records?—THE EDITOR.

10. [.] There are about eighteen enumerations of the Tribes of the Whole House of Israel given in the Bible. In every case *one tribe is omitted!*

Generally it is Levi; once Simeon; and once Dan. Can any non-believer in the Anglo-Israelite Identity give a reason for these omissions, in connection with *Simeon* and *Dan?*—THE EDITOR.

11. [.] To whom did the Saviour refer (John x. 16) when he said, "And *other* sheep I have, which are not of *this* fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd"?

12. [.] How did the Royal Lion of the Tribe of Judah come to be selected as the heraldic blazon of England?

13. [.] And, the Unicorn of Israel, how comes it in the arms of a western nationality?

14. [.] Amergin, Chief Bard to King Dermond, monarch of Ireland in the sixth century, refers to Tephi as follows:

> "A Rampart was raised around her house,
> For Teah, the daughter of Lughaidh,
> She was buried outside in her mound,
> And from her it was named Tea-mur."

What is the significance of the parentage here assigned?

15. [.] The celebrated bard Cu-an O'Cochlain, in a poem on Tara (1024 A.D.), refers to the tomb of "Pharaoh's daughter," the wife of "the gentle Heremonn," as follows:

> "Temor, the strong was erected and named.
>
> . . . . . .
>
> Where, after her death, was Tea's monument;
>
> . . . . . .
>
> The Grave, the Great Mergech—
> A sepulchre which has not been violated.
>
> . . . . . .
>
> And she lies beneath this unequalled Tomb.
>
> . . . . . .

> It is a mystery not to be uttered.
>
> . . . . . .
>
> Temor, the impregnable, of lasting resources,
> Which conferred on women high renown."

What is the "MYSTERY" connected with this unviolated Tomb?

16. [.] "JERONACRON, the sacred promontory of Ireland:" where was it, what is the derivation of the word, and the history of the place?

17. [.] Where is the Favored "Remnant" of Judah? Jer. xv. 11.—THE EDITOR.

18. [.] Where is the "Pillar of Witness" of Jacob? Gen. xxviii. 18, 22.—THE EDITOR.

19. [.] Where is the "Daughter of the Dispersed"? Zeph. iii. 10.—THE EDITOR.

20. [.] Where is the offering she is to bring? Isa. xi. 12; Zeph. iii. 10.—THE EDITOR.

21. [.] What is the Reserve which is to be pardoned? Jer. l. 20.—THE EDITOR.

22. [.] Where is Ephraim the Multitude of Nations? Gen. xlviii. 19.—THE EDITOR.

23. [.] Where is Ephraim, with which Judah is to choose One Head? Isa. xi. 13; Hos. i. 11. —THE EDITOR.

24. [.] How are the Two Families to be united? Jer. xxxiii. 24.—THE EDITOR.

25. [ ] Where are they to choose One Head? Hos. i. 11.—THE EDITOR.

26. [.] What is the Pure Language in which the Daughter of the Dispersed and the Lord's offering which she is to bring, are to consent, with all the people, to serve the Lord? Zeph. iii. 9, 10.—THE EDITOR.

27. [.] What is, and where is, the Place of The Day of Jezreel? Hos. i. 11; Jer. xxxi. 27–38.—THE EDITOR.

28. [.] What is the Israel of Blessing which is to be a Third with Egypt and Assyria? Isa. xix. 24, 25.—THE EDITOR.

29. [.] What is to be understood by "the King's Pillar" (2 Chron. xxiii. 13) beside which Joash stood "as the manner was" (2 Kings xi. 14), at his coronation? Was it not "Jacob's Stone," "the throne of the kingdom"? (2 Chron. xxiii. 21.)—THE EDITOR.

QUANDARIES AND COGITATIONS.

Are we to spiritualize all of these Questions? If so, do we not beg the whole question? And if admitted, why do we not spiritualize the *Crucifixion?*

If Judah's blessing was a literal thing and is still working, what has become of the Temporal Birthright of *Joseph,* who was innocent of Calvary?

If God is just, and mindful of the Promises and Oaths, how is it that (when centuries after Israel was *lost* the *Prophets* say that Backsliding Israel had justified herself more than treacherous Judah) Israel is said, by some of *our* teachers, to be, and to have been then, utterly consumed?

If ISRAEL was to be sifted like wheat, and yet not a single grain lost, where are the grains?

Do you really *believe* the Prophets?

If *not,* why do you pay any heed to the Scriptures, moral or otherwise?

If you *do,* why are you not consistent?

Beginning at Moses and all the Prophets, does not a plain reading of the clear promises and of the oaths demand a literal fulfilment?

Is not this a fair query, and is it not based upon the same premises that established the literal facts of Christ's Identity?

If the marks which demonstrated the manifestation of the "Man of Sorrows" are patent to the willing searcher for the truth, how much more should we expect those which are to identify a vast, chosen, literal seed of Abraham, and of Lost Israel, to be cumulative and patent?

These questions may be extended absolutely without limit. They all convince the mind that the integrity of the Scriptures demand of us to *find* ISRAEL.

If so, why, of all men on earth, are the "Shepherds of Israel"—the Clergy—so apathetic in this search, and why do so many among them "seal" the Book and "forbid" the study, or, still worse, *belittle* it?

Who in these days are making the Scriptures of none effect by their metaphysical quibbles and traditional spiritualizations?

Is not "Israel," to-day, as "blind to the Rock whence she is hewn," as Judah was, eighteen centuries ago, to literal predictions?

Judah was *then* to inherit a *spiritual* Christ, and rejected him because she wanted a temporal ruler. How are the tables turned upon *us*, who criticise the Jews so severely, since we—actually called in Isaac's name, and in possession of all the Birthmarks—still persist in calling ourselves Gentiles, and only spiritual children of Abraham!

The entire fault of this confusion lies at the door of the clergy. It has not been intentional, but it is none the less a fact, and it is their duty to recede from their position or to fortify it, lest the laity carry it, and sweep them from their positions as teachers.

In the face of modern criticism, feeding as the spore of corruption upon the mildewed garment of the Scriptures, cannot the Guides of the Flock see that they *must* expose their raiment to the *sunlight*, or stand naked soon amid a faithless world?

Atheism, disbelief, lukewarmness, carelessness, and all the brood begotten of modern free-thought, have crowded into the pews, and fill the churches of the present day, without regard to sect, creed, or previous condition of belief. And still the "foolishness of preaching" continues. Our sermons do not rest upon a single, solid, practical, or literal premise; the Prophets are no longer explained, but Doctrine, Paulism, Egotism, and Rhetoric, Music, Ritualism, Sensation, Show, and mere Spectacle take up the brief hour of Sunday services, and Monday we go back to our pursuits more careless or confused than ever.

If God's Word is sure, and no jot of it is to pass unfulfilled, is it not time to cut away the spiritual drapery that drags in the wake of Israel's merchantmen and befogs our vision, and sail out into the ocean where Dan abides in ships?

FAVORABLE NOTICES.

FAVORABLE NOTICES OF "OUR RACE."

THE kernel of this volume first appeared as "A Preface to Anglo-Saxon History" in the *International Standard,* 1883. This article was most favorably received, and, widely reprinted in Great Britain, found its way to her remotest colonies; and concerning it, at that time, Prof. Smyth wrote the author, "What a grand article, nobly written and Scripturally founded, is that of yours in the *International Standard,*" etc.

Several years later it reappeared in a more developed state in the New Haven *Register,* in order to feel the Saxon pulse. Its editor within a fortnight wrote to me as follows: "Your Bible articles have attracted a great deal of attention, and have been read with great interest. . . . There was a great demand for these two editions, and they were exhausted all of two weeks ago."

Relative to these *Register* Articles, Edward Hine, one of the best-known English expositors of the Identity, and who was then lecturing throughout this country, wrote the author as follows: "You have done famously. . . . It is a splendid brochure, just the thing needed."

For a careful re-reading of the Hebrew in the text I am indebted to the kindness of the scholarly Rabbi A. P. Mendes, of Touro Institute, Newport, R. I., who was deeply enough impressed with the Jewish *possibilities,* from a purely Jewish standpoint, to write me as follows: "Though I am by no means ready to adopt your views without reserve, I have learned sufficient to make me ponder and search; and whenever I can cull from our treasures of Hebrew lore anything that can tend to throw light upon your theory I shall hasten to add the results of my investigations to the many startling facts so ably collated by your research and industry."

The above is in the true spirit of a scholar, and is penned without the least prejudice to the Rabbi's firm faith in the Mosaic "cult," the which I have no doubt can as conscientiously recognize the identity of Anglo-Saxon Israel, reap its benefits, and go back to Palestine under its protection, as that Israelitish Christianity of to-day can maintain itself in its "higher criticism," *quasi* doubt, or undue spiritualization of Moses and the Prophets. The fact is, all that this subject asks of scholars is a fair and unbiassed hearing on its merits, and the acceptance of such facts as stand the test; and the Author can only recommend the Rabbi's spirit and candor to the "Shepherds of Israel."

Ten copies of the "Advance-sheets" of this work were sent out, pending the final "make-up" of the volume, in order to test the chances of the harvest. The following "wave-sheaves" are the result, and speak for themselves. That the matter in its present brevity begets from broad and liberal men of affairs the so quick response of a lively interest—the parent of all deliberate investigation—is an earnest which is most welcome.

Seven are accounted for below. Of the remaining three—a friend and millionaire returns the sheets, stating, "It may seem to you a rather strange admission, but I have not read a book in two years; . . . I have absolutely no time to read." A *Bishop* says, "In spite of the many reasons that you give why such a conclusion as you have reached is valuable and important, it is not a matter that has ever interested me at all; . . . I have not meant to ignore the possible importance of the subject to which you have given so much thought, only," etc., etc. The tenth copy was sent to Professor C. Piazzi Smyth; his introduction is a sufficient preliminary reply

Excerpta.

"I have read many books on this subject, but your MS. appears to comprehend about all that need be said to any candid Scripture reader upon this important matter."

JOSEPH WILD.

"My time is so deeply absorbed by the duties of my official position that I have not been able to do more than hastily to run over your exceedingly interesting book; so I feel that I am not competent to pass an opinion upon its deductions. They are so new, so strange, so startling! They are so opposite to all previous traditions and trains of thinking that it would require a deep and painful study to adopt them with confidence and satisfaction. If I had leisure I have no doubt that I should become a devotee to such an investigation, as I have a natural tendency to antiquarian researches as well as to Scriptural exegesis."

JOSEPH P. BRADLEY
(Justice Supreme Court of the U. S.).

"I thank you for the privilege of reading the advanced sheets of 'Our Race,' which I have greatly enjoyed. . . . In my judgment it will be the most readable book for the general public yet published. The plan is excellent, the style vigorous, attractive, and scholarly, and I think the book will find many readers and some converts surely."

REV. GEO. W. GREENWOOD
(Editor of "Heir of the World").

IK MARVEL writes from "Edgewood" as follows:

"I owe you many apologies for my delay in returning the proofs you were kind enough to give me the reading of; but the 'grippe' and its following of miserable do-nothingness must be my excuse: but my nervelessness has not been so great as to forbid a most careful and most interested perusal of your paper.

"I would not have believed that you could have put me—a country outsider given to chopping and literary *excursus*—into such quick and lively *rapport* with the issues you discuss. Your enthusiasm is catching, and I am sure must catch readers in abundance; indeed, your own conviction and *élan* offer such contrast to your bolstering citations, from whatever source, that I half wish you had put the latter into smaller type—so that your own current of enthusiasm should show less interruption.

"Of course, in a matter so new to me, I cannot discuss your exhibit of arguments bearing on the case with knowledge; but you do surely beget and quicken one's appetite for the requisite knowledges, and I shall read the Old Testament henceforth with new light upon it, and with quite a new eagerness to measure its remoter promises and bearings."

DONALD G. MITCHELL.

"I have looked through the sheets of your book with much interest. In your views of the dominant character and manifest destiny of the Race we belong to, I heartily concur. I am not versed enough in the subject to form an opinion as to their Israelitish descent. You certainly make a strong and interesting case, and I am sure your book will be widely read."

EDWARD J. PHELPS
(Hon. ex-Minister to Great Britain).

Rev. Emerson Jessup, of New Haven, Conn., writes, Feb. 12, 1890, as follows:

"I have read the proof-sheets of your forthcoming work, ' Our Race; or, The Romance of History,' with the most absorbng interest. Your understanding and interpretation of the ubject seem but little short of inspiration. I had thought f these things, but confusedly, and had seen them 'as through a glass darkly, but now face to face.' I have never had any respect for or confidence in the so-called *higher* criticism—lately so-called, *lower* being its rightful name. Your statements and position I think correct, and your interpretation of Scripture prophecy most remarkable, far beyond any clerical authority upon this subject that has come within my knowledge. Truly the laity are proving themselves the foremost and bravest defenders of the pure and uncorrupted faith, while the influence of such a work as yours will be greater and more extensive than had it come from the pen of a clergyman."

EMERSON JESSUP.

Finally the Bishop of New Hampshire writes as follows:

"I have read, pretty carefully, and with much interest, your argument. Your theme is a noble one, and one which ought to engage our reverent, careful, humble, long study. (1) If the case can be fairly made out, nothing so noble has crowned all the Scientific, Historic, or Scriptural research of these wonderful days of ours.

(2) It would (as does the presence of the Jews as a distinct Race, and far more I think than that) afford a wonderful confirmation of the Sacred Writings. It would be a proof before our very eyes.

(3) And, your argument from the analogy of those Messianic prophecies which—save the unbelieving school—Christian scholars agree in referring to our blessed Lord is sound, I think, and weighty.

In general, I am glad you are studying and writing upon these worthy subjects. I shall buy your Books and read them seriously. I should think they would interest many persons."

W. W. NILES.

REJECTED ADDRESSES.

"I lose my patience, and I own it too,
When works are censur'd not as bad but new ;
While if our Elders break all reason's laws,
These fools demand not pardon, but Applause."
POPE (*Horace*, Bk. II. ep. i. line 115).

"The readers and the hearers like my books,
But yet some publishers cannot them digest ;
But what care I? For when I make a feast,
I would my guests should praise it, not my cooks."
Altered from SIR JOHN HARRINGTON.

REJECTED ADDRESSES.

"*Lt. Totten.*

"MY DEAR SIR: The last I heard of you was through Messrs. ——— ———, who asked me to look over a manuscript of yours on Anglo-Israelism (Our Race, etc.). I did so, and urged them strenuously to publish it. They seemed inclined to do so, but gave it into the hands of some learned wiseacre, who, knowing nothing, of course, of the question, gave it as his opinion that it was a wild vagary, and they concluded to return it. It is astonishing to me, the older I grow, to find how ready even learned men are to decry or decline to look into everything which opposes their views, or preconceived opinions, or what are called the accepted views of the day. . . .

"BEVERLY O. KINNEAR, M.D."

The firm above referred to wrote the author as follows: ". . . We have given the matter (Our Race) more thought and consideration than any manuscript offered us for a year, and so soon as a decision is reached you shall know it." In another letter they ask, "Is the book strictly orthodox?" In still another they say, "As yours is a military name and the subject is what it is, would it not be well, in case we decided to publish it, to have a preface or introduction by some prominent and well-known *Clergyman*, whose name would give it an introduction?" Permission was gladly granted, but it is needless to say they were unsuccessful! Finally, after four months' reading and indecision, the inevitable rejection came as follows:

"Since receiving your last letter we have given your book 'Our Race' a still more careful examination, and have taken the advice on it of *three or four additional critics*, so that you will see that we have given it the most careful consideration. Although there are many good things to be said in its favor, yet upon the whole we do not feel inclined to publish the book for you. We regret," etc., etc., etc.

—— and ——.

The best-known publisher in this country rejected the work as follows:

"I am sure you will respect my 'conscientious scruples' against giving such enormous prominence to your studies. It would be against our traditions and unwritten rules to do so. We regret," etc. —— —— ——.

The foregoing has always been a riddle to the author; nor has he ever found any one who could reconcile these statements with the position which a great publishing house is presumed to occupy with respect both to its authors and the public.

Again, the house that of all others should have seen this matter in its true bearings, after digressing upon the Aryanic Theory as already quoted (page 98), finally condemned the treatment and the theme as follows:

"But apart from all this, the theory (?) does not seem to be presented in the best way, nor do the language and rhetoric appear to us to quite fit the subject.

"— —— and —— Co."

However, Mons. Taine, Victor Hugo, Dupin, Montalembert, Paradol, and numerous other *aliens*, quoted in the text, seem to have felt the Romance of this theme quite enough to justify my own humble enthusiasm for the Origin and Destiny of *my own* Race! Hence I am quite content to stumble along in *their* footsteps rather than be silent at the mandate of *such* "criticism"! Nor will I ever agree to sink the study of so grand a topic in some ponderous tome of learned "roots," in order that it may be entombed in musty libraries. This subject is worthy of being chained to the Altar, where our Race chained the Bible itself, in days gone by, so that all could read it, and "the best way" to present it is in the simple way that faith and conviction sees it; and moreover, if there be poetry therein, as all have found who ever caught its spirit, I defy *Saxon* pens tipped with belief to write thereon in any other strain than that in which their Prophets sang. And, finally, that I have not misjudged the spirit of this topic—as worthy of whatever rhetoric the Saxon language may encompass—I need the kindly sympathy of no smoother pen, and the acknowledged *rapport* of no more trenchant critic and master in the premises, than those of Donald G. Mitchell (page 252) to attest.

Another house queries, "How will it affect our reputation if we put our imprint upon such a book?" They are welcome to their "reputation;" and as events turned out with *them*, I am thankful for their rejection, else it had certainly *failed* when they did!

But enough. This Series of Studies has been successively offered to, and more or less promptly rejected by, the following well-known publishers, for reasons good and sufficient to themselves: The Baker and Taylor Publishing Co.; The Century Publishing Co.; Messrs. Harper and Brothers; Messrs. Cupples and Hurd; Messrs. Little, Brown and Co.; Messrs. Funk and Wagnalls; Messrs. A. C. McClurg and Co.; Messrs. Porter and Coates; Messrs. Charles Scribner's Sons; Messrs. Cassell and Co.; etc., etc.

This pilgrimage from house to house has consumed some three and one half years of valuable time, but not to no purpose. For after each successive rejection some little has been added, and new data come to the support of the Romance in which we all are actors. It has thus had the full benefit to be derived from the advice given by Horace in the *Ars Poetica,* since between times it has often lain upon my shelves, and when taken down for rereading had its rhythm mended, and its no doubt halting style emended. Judging, therefore, from my own past experience that it is useless to go a-begging any further from publisher to publisher, who see no money in the truth, if such a theme be truth, and convinced that there is no longer time enough to waste, I am resolved to put my own hand to the plough, and in the strength of the God of Israel drive it single-handed, at least through the first furrow. And I must do it thus single-handed; for, although not unknown to bookmakers, I have had the unusual experience, in this particular instance, of not receiving a single overture from any one to afford the work the friendly cover of their imprint, even if upon my part I would stand all the necessary expense of publication! However, I am for many reasons well content with the rejections my addresses have encountered, for chiefly do they DEMONSTRATE the extreme difficulty—even in this very day so full of its boasts of liberality for progressive thought—of selling anything but error. Perhaps the publishers are right as practical business men, but none the less would I be wrong if *therefore* I, too, were worldly-wise in such a cause. But *I* believe, on the other hand, that they are WRONG, and that there *is* a market among the earnest members of this earnest Race; and, at any rate, that there are enough others to rally to me, who will help this matter without counting price; and, living or dead, I shall calmly wait the issue.

C. A. L. T.

OUR RACE.

EDITORIAL RÉSUMÉ.

1897.

PROCESSIONAL.

(A Contribution to the Coming Jubilee. C. A. L. Totten.)

The sounds of war and tumult rise,
All nations gather in the gloom;
Behold the eagles seek the prize,
Nor reck the fate of Jezreel's doom;
But while they clash about thy land,
The battle, Lord, is in thy hand.

In mercy, Lord, incline thine ear,
Thy people's supplication hear;
God of Jeshurun, through this night
Unto our Tribes be thou a Light;
We still are called by thy name,
And thou, O Lord, art still the same.

Thy righteousness we suffer yet,
Therefore thine oath thou'lt not forget;
Lord God of Hosts, thy people pray,
Defer not to be Israel's stay;
Be with us through these coming years
And give us faith instead of fears.

For sin our little strength was spent,
And Zion unto others lent—
But now, O Lord, thy land restore,
Resume its sceptre ever more;
Return unto us, gracious King,
From banishment thy people bring.

While Gentile empires pass away—
Recessionals of yesterday—
Let now, O Lord, thy kingdom come
With stone foundations far and wide;
Once more on earth thy will be done,
Restore us Lord, and be our Guide.
Amen.*

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*And in this "Amen" may the guarantee of our restored confidence in Jehovah be accepted for *Advance* instead of the deserved retreat! As the Fifth Empire is at hand it pertains to Israel—but not without the Jews! Come thou then with us, O Judah, and with God's help we will do thee good.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES V. 4TH QUARTER, 1897. No. 20.

CONCLUSION.

Facts.

⁂

And Factors.

⁂

Prove all things.

⁂

Approve the good ones.

⁂

Reprove, however, all such as are evil.

⁂

And improve the time in that now it is high time to awake out of sleep.

⁂

We know of no topic that is so misrepresented and misunderstood as the truth we advocate. Surely it is time to recognize its force.

⁂

In the meantime if one can disprove our case he will benefit its advocates quite as much as those whom, if false, it will confirm in error. It must be disproved or accepted.

But with what degree of fairness can so much cumulative evidence as we have collected upon this theme be called a "Child of the Imagination," or be branded as "An Outcome of the mere Irony of Coincidence"?

⁂

What is fulfillment as such, if such a consummation of the Oracles as this is to be taken as a fiction, or as "the mere array of plausible misrepresentations," and wherewithal shall one equip his judgment to determine truth from error or establish himself upon the continent of solid fact if our process of deduction is unscientific, and inconclusive?

⁂

Most of this generation are so ignorant of the Bible, particularly of the Old Testament, that even the most authoritative enunciation of our theme does not make the slightest impression upon them. They know so little about "Israel" that to them her Identification is of small consequence, no matter whom it involves. Their usual reply to the Identity is, What of it? Or else they silence it at once by saying, "We don't care."

⁂

Nevertheless the English Speaking Race is an exponent of God's manifest purpose in the plan of human redemption, and is a vindication of the inspiration of the Bible that is an hundred fold more powerful than the story of the Jews who are so often cited as a standing miracle and proof of prophecy.

In fact we do not know of another topic, that is so ready at hand for the multifarious illustration of God's truth, nor, when understood and wielded plainly, do we know of another that is so powerful, for the establishment of solid faith in God's Word, as that which establishes the truth of Our Identity with Israel.

⁂

We are dealing with a matter that is capable of positive proof along lines that admit of the simplest and yet most powerful form of argument with the world at large: all this is merely a question of truth to be deduced from facts, a matter of straight scientific deduction. On these lines it is invincible. With those, however, who pretend to any sort of admitted faith in the Bible, it is one of direct reference to the Scriptures in the very way the Saviour appealed in all of his arguments with his own generation of opponents. Here, too, it silences all opposition.

⁂

The Lord effectually silenced all of his enemies, that is the enemies of truth, by a direct appeal to the Bible as written and for the purpose written—He took the Scriptures exactly as they read, and according to the signification they have to the simple-minded. He never taught so much as once that any prophecy of the Old Testament was to be primarily understood in any other sense than a literal one. Indeed He condemned all teaching that made the *literal* Word of none effect, and we, too, are safe in believing that the farther we go from the literal the farther we wander from the truth.

But there is a class to whom the topic is as aggravating as a red sign to an enraged bull; we refer to those who have built unto themselves a shadowy interpretation of the Bible, which they term its "spiritual signification," and which they make less substantial, even, than Swedenborg himself allowed. In fact, Swedenborg's idea of fulfillment is reality itself compared with the merely mental or sentimental application wherewith these others avoid all semblance of the literal and deny its need. For instance, here are some of the latest

FACTS IN WHICH WE ARE FACTORS:

In this Series of Studies we have laid the foundation of a New School of History based upon a true system of Chronology—true because Astronomical. It is upon such a basis only that a fair investigation of Prophecy can be conducted—and its issue is already sufficiently made out to establish the literal truth of the Bible.

In his "Industries and Wealth of Nations," Mulhall, the great English Statistician, says:

"There has never been a period of ancient or modern times wherein the population of civilized nations has increased so rapidly as in the last sixty-five years, that is in about the length of an ordinary life-time. For the United Kingdom (England, Ireland, Scotland and Wales), the rate of this increase has been 63 per cent., and for all Europe 62 per cent., while for the United States it has been 626 per cent., and for the British Colonies 510 per cent."

Now there is no reason why the relative conditions on which to calculate the increase during the next century should be changed, and if a tithe of them hold true the world will be overwhelmingly English in language, manners, customs and sentiments by the year 2001 A. D.

Fully 80 per cent. of European emigration finds its way into lands dominated by Anglo Saxon rule, and this must continue to be the case for many years to come, because even here in America 90 per cent. of our continent is still uninhabited, and the ratio of opportunity is even greater in the other Anglo Saxon terraines, several of which are equal in size to our own country.

But it will not be their turn to fill up, at more than ordinary rates, until after this land has been pretty thoroughly developed; for until then, an outlay here will be the best investment both in time, i. e. rapidity of return, and in value received back.

However all of these fraternal colonies will increase together, as they have increased, and it is proper here to examine their present areas and relative degrees of emptiness—which is but another term for their resources and ultimate opportunity.

But first as to the Area and Population of the World itself, in order that we may the more intelligently determine what relative proportion thereof has already fallen to Our Race; for there is one race in particular that is to have the lion's share, as foreordained of old. Hence it behooves us, at the very threshold of this investigation, to find out what share of this terrestrial inheritance *We* hold at present, and what chances we have of further acquisition. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the zodiac of his inheritance." (Deut. xxxii, 8–9.) All nations, therefore, are interested in the Identification of Israel, nor until this discrimination among them has been made can the Golden Age return, for until the supremacy of an elected Race is recognized the competition for the first place must disturb the peace of the whole world.

It has taken Our own Race and the other races, nearly three score centuries to arrive at their present degrees of fulness and importance in the affairs of men. Surely by this time, then, in view of the tremendous strides mankind has taken in this century towards settling himself securely within such boundaries as are already his, we should be able to form some just opinion as to which race is probably the favored one and where our own race stands in the scale of greatness.

According to the best estimates the area of the land surface of the earth, which is one-fifth of its entire surface, amounts to nearly 52 million square miles, which are inhabited by about 1488 millions of human beings. Their relative distribution is as follows.

THE WORLD AND ITS INHABITANTS.

	Area sq. m.	Population.	Per sq. m.
Africa	11,514,000	127,000,000	11.
North America	6,446,000	89,250,000	13.8
South America	6,837,000	36,420,000	5.3
Asia	14,710,000	850,000,090	57.7
Australasia	3,288,000	4,730,000	1.4
Europe	3,555,000	380,200,000	106.9
Polar	4,888,800	300,000	.67
Totals	51,238,800	1,487,900,000	29.0

Europe can certainly sustain double its present population: but if the entire world were brought up only to a degree of increase, multiplication and replenishment that equaled that of Europe at present, it would easily support at least 5040 millions of people.

Let us now examine the possessions of our own Race:

While they are scattered over the entire globe they are to be found mostly in its loins or fat places, and it is in these richest-parts of this inheritance that the race itself may expand without competition with any others.

ANGLO SAXONDOM.

Division.	Area sq. m.	Population.
I.		
The British Empire,		
The United Kingdom....	120,832	41,500,000
Colonies, &c. in Europe	119	260,000
" Asia........	1,903,833	445,800,000
" Africa.	2,186,288	4,500,000
" America	3,648,256	7,275,000
" Australasia..	3,270,532	4,288,000
Total,..............	11,129,860	503,623,000
II.		
The United States...........	3,501,404	72,500,000
Aggregate	14,631,264	576,123,000

RECAPITULATION.

Division.	Area sq. m.	Population.
"A Nation," U. S. and	3,501.404	72,500,000
"A Company of Nations," B. E.	11,129,860	503,623,000
Our Race....................	14,631,264	576,123,000
English speaking	10,420,192	125,000,000
Dependencies..............	4,211,072	451,123,000
Aggregate	14,631,264	576,123,000

From the above it will be seen that the area of the present English speaking part of this estate is 2½ times that of the rest, and that it is now only one quarter as thickly populated. It can therefore stand an increase to at least ten times its present English speaking population without any particular strain.

COMPARATIVE TABLE.

Division.	Area.	Population.
United States	3,501,404	72,500,000
British Empire	6,918,788	52,500,000
British Dependencies	4,211,072	451,123,000
Total Our Race	14,631,264	576,123,000
Rest of Europe	3,548,000	369,700,000
Rest of World	33,059,536	542,077,000
Total Alien	36,607,536	911,777,000

The significance of foregoing table, striking as the figures are, is greatly altered in still greater favor to Our Race when due account is taken of the relative degrees of arability in the areas thus preëmpted to the Races.

Ravenstine estimates that the area of the earth may be subdivided as follows.

Fertile,	28,269,200	square miles.
Steppe,	13,901,000	"
Desert,	4,180,000	"
Polar,	4,880,000	"
Total,	51,239,000	

But we have already shown that Our Race owns 14,631,264 square miles of the best land on the earth, of which only 28,269,200 being fertile it is plain that we own what is equivalent to more than one half of the arable land upon the globe. The rest is divided up amongst all the other nations, say a dozen civilized and a veritable horde of half civilized and barbarian peoples. In respect to land and population therefore there can be no doubt as to the Race, that is the "Nation and Company of Nations" upon whom supremacy has come, for as far as the Anglo Saxons are concerned they are destined to be *one* to all intents and purposes—for their God is One.

Here then are 14½ million square miles of arable land that are fully capable of supporting as large a population as the world itself now holds. Of course no such increase can take place until mankind have been schooled (thoroughly Christianized) into perfect fitness to dwell together in such multitudes. Yet we deem it to be the Destiny of Our Race, in the hands of Providence, to be the chief factor in the resolution of this proposition, and we invite them to a review of the conditions which sum up their chances of success,—that is of their relative chances among other nations of having been favored and schooled hitherto for that end, and of maintaining their lead in the struggle for supremacy. It was years ago* when we first blocked out the data set forth in Chapter II, (the Philosophy of Facts pp. 6–30) and our reliable statistics then were no later than 1880; we can now supplement and endorse all those conclusions upon data equally reliable and brought down practically to our own date.† They present an overwhelming showing for Our Race, and we shall open it up with a brief discussion of its Language. This is one of the most important elements in national vitality. The language of the present and the future points out the Ruling Races of the future and *vice versa.* We are threatened by no possible inroads from hordes of Huns, Goths and Vandals to destroy our tongue like that of Rome as in deluge.

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* First published in N. Y. Herald, fall of 1882.

† Mulhall's "Industries and Wealth of Nations," Encyclopedia of Statistics, and our own clippings during the interval.

Is it, then, of itself an active as well as living form of speech?

That Language must follow Commerce is established by all experience, and that English is to be the coming tongue is beyond all question. When this century opened there were but 21 millions who spoke our language; 31 millions spoke French, 30 millions German, 31 millions Russian, and 26 millions Spanish. At that time the chances of predominance favored each of the other four; nevertheless at the present time German and Russian are spoken by only 70 millions, French by only 50 millions, and Spanish by hardly 40 millions, while English is used as their native tongue by at least 125 millions. The employment of our language has advanced from 13 to 31 per cent.; and it is now spoken by nearly twice as many civilized people as any of the others under consideration.

This increase is due primarily to the *stock* whence we are hewn, and dates from the expiration, at the beginning of this century (*circa* 1800–1805 A. D.) of the seven times of punishment (2520 years) visited for the sins of "Ephraim and the tribes his fellows" upon their descendants subsequently to the fall of the land and city of Samaria (*circa* 720–715 B. C.).

This growth is now assisted by numerous favorable circumstances (incidental blessings), the chief of which are in Anglo Saxon hands or control. These make the adoption of a common form of speech an absolute necessity, and as English is already used by a quarter of the civilized people of the globe, *the self-interest of the rest will take care of its increase in the future.*

Within Victoria's own life-time Our Race has doubled twice: from 31 to 62, and now to 125 millions, all using their own tongue. This is a quarter of the civilized world, and this quarter is teaching the language daily to the 451 millions of alien and dependent peoples who constitute a third of all those that remain—exclusive of the Chinese and Africans.

As recently pointed out in an able article in the *Commercial Advertiser* (N. Y.), "When these two races are thrown out (as anthropologically 'arrested developments') the British Empire constitutes nearly one-half of all the world; including them we already have one-third of humanity under our tutelage. Now the population increases normally in English territory only, and the conditions for the spread of our tongue over vast millions of people of different races are found to be most favorable under the influence of English rule. It becomes more important yearly for the natives of such lands to learn English."

"But it is the opinion of Mr. Gladstone and other economists who know all the forces at work, including the characteristics of the nations interested in the struggle, that the United States will be the most victorious, with England following, in the industrial conflict now present and to come." The European nations have neither the colonies nor the waste spaces at home in which to expand, nor the start.

Thus the first great field for the increase of the English-speaking people is to be found right here in the United States. As a matter of fact we are the descendants of Manasseh, Joseph's eldest son, and it is necessary that our nation should develop into its ultimate condition and fill its own boundaries first, that is, before Ephraim, the youngest son, obtains his full recognition. It is but moderately estimated that at the close of the next century the population of this country will reach at least 500 millions. Now when we consider the ameliorated circumstances that surround men here, where they are better occupied, fed, clothed, housed, amused, protected, assisted mechanically, rested, educated, advised in health and continence, freed from arbitrary restraint, and lifted in the scale of independence and intelligence, we need not deem a population even greater than that of present Europe to be excessive seeing that we have equal territory now practically empty within which to expand and thus outstrip her.

The final conclusion of this writer is well taken and as follows: "This would make a population of 500 millions a moderate and reasonable estimate for the close of the coming century. *In the case of no other people is any such growth possible.* That any other language than English, then, can continue to be used for common intercourse when an industrial nation of 500 millions seeks its markets wherever men live and use the products of industry is not to be expected."

But right here it is well to look forward to the end of still another century: at the close of this coming one, as just shown, *we* will thus be drawing towards the limits of our more rapid national growth, and reaching that age of maturity upon which, all of our own territory being well occupied, a long and steady period without much further increase may be enjoyed.

But in the meantime the other great English colonial sections of the earth, each of which is now about as strong in population as we were in 1776, and as large as we are now in area, *will* be as strong if not stronger than we are *now* in population, and with equal areas in which to expand, it will be their turn to show the strength of Ephraim the younger son and his ability to develop into a company of nations by 2101 A. D., each one of which will be as large as this one of Manasseh in 2001 A. D.

As to the people of the United States, whom we identify as Manasseh (Gen. xlviii, 17–20), the Sun never sets upon their land, and, whether it sets or not, our ports are not shut day or night. We are the wealthiest nation in the world.* It would require half a dozen times the world's entire bulk of money to buy our real and personal estate alone. The thrift of this country is exemplified by the fact that it has a larger Savings Bank account than the United Kingdom, France, Russia, Italy, Spain, Scandinavia and Switzerland combined. Its 5,000,000 depositors could draw out more than $365 apiece ; thus every one of them could live affluently for a whole year without "making" any wages.

We produce three times as much Wheat as any other people, and in her present stress we are now feeding India, the next favored nation. We raise four fifths of the world's Cotton, and can triple the output if the demand increases. We lead the world in Manufactures, Mineral wealth, Railroading, Inventions and in Domestic trade : the Pennsylvania Railroad alone does an annual business in tonnage equal to that of Great Britain's Merchant Navy. Abroad they call such trade as this "foreign," merely because in crossing what we term a State-line their goods are "exported." Here Labor receives 45 per cent. of the net product, and while

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* The following data are compiled from William George Jordan's excellent compendium "The Greatest Nation on Earth." Ladies' Home Magazine, Phila., Penn., July, 1897, price 10 cents.

Capital may be concentrating its proportional quota is drawing nearer to par with that of Labor, annually.

A quarter of our population is actually enrolled upon our active School lists, and the educational curriculum is longer and more comprehensive, by from 5 to 8 per cent., than those of the next most favored nation. The School Libraries alone contain more volumes than all the public libraries of Europe put together. Our newspapers and Magazines outnumber, from four to one, those of Germany, the next most favored nation, and those of France and England five to one. Our Churches can seat two-thirds of our inhabitants, and could accommodate the entire population on a special occasion. More than half of the world's Sunday-school attendance is in the United States. The United Kingdom and British Empire stand for more than one-half of the rest.

To us this particular item is as significant an exponent of the *secret* of Anglo Saxon strength as any other on the list. It proves that Our Race honors the Bible practically, and trains up its youth in a knowledge of its principles three times as carefully, relatively speaking, as all other nations combined. Surely this is known favorably unto the Lord God of Abraham, Isaac and Jacob, and certainly the Son of God, who is to be the literal King over their descendants, will have regard unto that race which thus in particular suffers its little children to come unto Him. If we Anglo Saxons are not that "Nation" and that "Company of Nations" spoken of in that inspired volume which the Anglo Saxon race has studied, translated, printed and scattered more than all other races united, and more in this first century of our liberty than the world has done in all previous centuries—where shall we find them? And if the blessings we enjoy in such superabundance are not those brought forth by the Sun and Moon, and are not those of the mountains and the hills and of the deep and of the womb, aye and of the favor of Him that dwelt in the Bush, what, pray, are these missing blessings, and where and in whose hands are they to be found?

In his thoughtful and scholarly "History of Anglo Saxon Freedom," Professor Hosmer demonstrates that Our Race has been the chief custodian of the world's liberty for 2,000 years. Had he dreamed of our Identity with that first people who were ever taken out of bondage and taught the first principles of liberty by Jehovah himself, he might have made our national record run back, 3,383 years, to the Exodus, and have known that our recent schooling looks unto a still greater Exodus not long hence. He recognizes that the polity in England, America, Australia and Canada is essentially one, and that a Federation of the English speaking races would be productive of all the advantages we contend for.

But to pursue the topic on its broader racial lines:

As a rule the Anglo Saxon race tends to congregate into social and corporate bodies more than any other people. For instance: while three-fourths of the world is rural in its tendencies, that is, dwells on the land or in towns and cities of less than 10,000 inhabitants, more than one-half of the population of the United Kingdom, and about one-third of that of the United States is urban. Nevertheless we cultivate the rural districts to better advantage than our competitors, and have more capital invested in agriculture than any of them. We raise more per acre and per farm hand, and without question control the food supplies of the world.

The amount of energy (hand, horse and steam) expended by the human race in its daily pursuits is something enormous, the average in civilized lands being 990 foot tons per inhabitant! But in Anglo Saxon lands this expenditure is far above the average: for instance, in the United Kingdom it amounts to 1570, in the United States to 1850,* and in the British colonies to 2020 foot tons. No other people upon earth except Denmark (1060 foot tons) comes up even to the average. Germany leads the rest with 900 foot tons, and as a rule all the Protestant countries *have*, (that is, *expend*) twice as much energy as those under the Russian and Roman Catholic influences.

During the Victorian era the working power of Europe has trebled, while that of the United States has increased eightfold. Scotland, Australia, Canada, the United States, and the United Kingdom lead the rest of the civilized world at twice its daily expenditure of energy in foot tons *per inhabitant*, so that there is no possibility of the ratio of advantage being lowered so long as that of racial increase holds its lead. Note now that while 40 per cent. of the working-power of the world is used for production, the bulk of it or 60 per cent. is employed for transportation or distribution. This is exactly the reverse of what it was at the dawn of this era, consequently the Anglo Saxon world will begin the coming century still further advantaged, for they hold the balance of all the favorable conditions involved.

Taking the matter still more broadly, the civilized world expends 441,000 millions of foot tons of energy per day, of which nearly one-half (200,000 millions) belongs to the Anglo Saxon Race. Of this world total 222,000 millions of foot tons are steam power, and far more than half of this, 128,000 million foot tons, is in Anglo Saxon hands.

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* 1950 including water!

In 1840 the effective *steam* "horse power" in the United Kingdom was only 600,000, in the United States but 760,000, while in the colonies it was only a paltry 10,000 ; to-day it is 12,970,000 for the United Kingdom, 16,940,000 for the United States, and 1,995,000 for the Colonies. Thus our Race controls two-fifths of the effective horse power of the civilized world (55,580,000) and leads the most favored of the alien nations (Russia= 7,650,000) by at least 25,000,000 of effective horse power !

In the meantime, we in the United States use 20 per cent. more of steam power, and 90 per cent. more of horse power, and twice as much of hand power as Great Britain herself, our total being 129,000 millions of foot tons per day, against 62,000 millions expended in the United Kingdom.

Let it be noticed here in spite of her recent vast enterprise in Railroads, that Russia, supposed to be the most favored of our competitors in this line of energy, has not yet reached the effective horse power even of the United Kingdom (2200 millions of effectives, to 4800 millions for the British Isles). But Russia has the advantage in this element from now on, for the British Isles have no room nor use for much further Railroad improvement, while Russia has an area equivalent to 16 times that of the United Kingdom for paying Railroad development.

But right here comes a strong counter opportunity that favors the United Kingdom, and her racial allies from 10 to 25 to one, and it is in regions where there is absolutely no territorial limit and where all the primary advantage is upon our side. We refer to the *Steamboat* effective horse power of the world. Of Europe's 9,375,000 the United Kingdom owns 5,970,000, against Russia's paltry 240,000 ! And of the world's 12,005,000, the Anglo Saxon Race controls 8,600,000, that is two-thirds of it. It is a veritable fact that "Britannia rules the Sea," and that her opportunities for development thereon are boundless. When her railroad energy reaches its matured limit at home it will expand at greater length into America, where it will pay best and quickest and then into her own colonies, where she has sevenfold the area of Russia waiting for further Railroad development. And all the while her seafaring energy can expand *ad libitum et ad infinitum.* As for Russia we see no hope for her exit into the southern seas,—nay not even *via* Constantinople. She is doomed to live upon the roof of the world for at least another age, and it is well for the civilized world that this is so.* In this field the German Empire is in reality our greatest competitor on land and sea, for since 1888 she has become a colonizer. But we have the start of her with five times the aggregate territory, six and a half times the present ocean transportation, and five times the gross accumulated wealth. Besides, we are experienced in colonizing by the space of some 250 years, while no one knows how Germany will succeed in this new rôle—moreover, she is seriously handicapped by her pro-Russian relations and may be doomed to suffer much thereby.†

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* Vide the Eastern Question, Study No. Seven, page 235, Leaflets No. L, LI, LXVI, LXVIII, LXXI, etc.

† See Leaflet No. LXXV–VI.

The average yield of ordinary grain crops for the world is 18 bushels per acre: in the United Kingdom it is 34 bushels, and in the United States 24 bushels per acre. The *quantity* raised is about 9,700 millions of bushels (wheat, barley, oats, maize, rye, &c.) of which 4,268 millions grow in Anglo Saxon land—the bulk of it—3,575 millions, in the United States. This is a third more than raised by any other people and is the world's balance. In fact the growth of American Agriculture during the Victorian age has been unparalleled by any former age or people. We raise an average of 8 tons of produce per hand employed, against 2 tons per hand by European cultivators. Verily, then, the earth is yielding us her increase, and upon tremendous acreage; for instance, we have more land under grain than the area of Germany, more under hay than that of the British Isles, more under cotton than that of Holland and Belgium combined—and yet we have four times as much unimproved and unoccupied land as we are now using.

In the aggregate value of its live stock (horses, cattle, sheep and pigs) the United States leads the entire world, and the Anglo Saxon Race controls more than one-half the live stock of the earth. The cattle upon a thousand hills belong unto the Lord, and verily, the descendants of Jacob have been called to tend his flocks. In the United States we raise five million tons of meat (beef, mutton and pork) per year, which is double the proportion of any other people, Russia coming next with less than two and one-third million tons.

In Australia they raise 315 pounds per inhabitant, here we raise 160, in Canada 140. For the world at large the yield is 75 pounds per inhabitant, and even in the small area of the United Kingdom they manage to raise 63 pounds per inhabitant, which is near the average and much better than the rate of Europe at large (only 57 pounds).

The yearly value of the food products (grain, green crops, meat, dairy, sundries), raised in the civilized world is about 18,000 millions of dollars, of which the Anglo Saxon Race controls one-third, two-thirds of this quota, or four-ninths of the whole, being American. The great surplus of all these good things thus belongs to us, and as a rule is sold in fraternal sections, or exchanged for some of their own surplus of diverse abundance.

We consume in the United States twice as much fish and meat as the average European, the ratio being 165 to 75 pounds per inhabitant respectively. In the meantime the European spends 31, the American 40, and the Englishman 50 dollars per head per annum in food sundries—thus the Anglo Saxon lives upon the fat of the earth which is the Priest's portion.

In the meantime the prices of the ten (yes, and the twenty) principal articles or commodities of human necessity have fallen everywhere more than 50 per cent., since 1800 A. D., to the benefit of our consumers, particularly of those who dwell in Anglo Saxon lands where the rates of exchange and facilities of barter are so multiplied.

Of the Forestry and Fishing interests of the world, which represent an annual product of some 1480 millions of dollars, the Anglo Saxon Race controls two-thirds. Not even counting Alaska, the United States alone has about 500 million acres of forest land, as much as Russia, and four times the European average per inhabitant.

In all sorts of Mining affairs Great Britain and the United States lead all the world and control more than half the entire output (in weight and value), which has more than doubled in quality and quantity during the Victorian age. Everything indicates that the remaining years of this century will witness a breaking of all the previous records of the human race in mining industries, and that the margin of accrued profit will go into Anglo Saxon pockets :

In precious metal (coined and uncoined) there is now about four times as much gold, and twice as much silver in tons as there was at the beginning of the century, the value of the precious metals representing about one-fifth of the mining product of the earth. It is needless to say that the English speaking races control the out-put of all the precious things put forth by the Sun and Moon and hidden in the hills and mountains of the globe. Mulhall maintains that in quantity our own out-put of mining products is nearly equal to that of the United Kingdom, while in quality, or point of value, it exceeds that of any country in ancient or modern history.

As to the source of manufactures annually produced (Textiles, Hardware, Leather, Food, Clothing and Sundries) the total for the civilized world is some 28 Billions of dollars, of which 15 Billions are Anglo Saxon, 10 Billions being American. This amounts to about $125 per Anglo Saxon, $110 per Briton, $140 per American, and $85 per Colonist, per year.

In the consumption of these chief manufactures the United Kingdom is far ahead of any European nation, while America consumes nearly double what Great Britain does ; the two of them use double the average for all other nations.

Taking textures alone (Cottons, Woolens, Silks, Linens, etc.) England leads the world in production, and the United States comes next, their total being 1760 millions of dollars worth (955 millions British, 805 millions American) against but little more than half thereof for the next most favored nations to wit: France 575 millions, and Germany 540 millions; no other nation comes anywhere near to these figures. In the ratio of use of these textiles, per inhabitant, the United Kingdom and the United States also and most naturally lead all the world.

In both the production and consumption of Hides and Leather the Anglo Saxon Race leads all others and controls more than half of each phase of the industry.

While the international trade of the world since 1840 has increased about sixfold, all along the line of the shipping nations, that of the Anglo Saxon Race is in the assured lead because its capital was double that of any other Race at the start. They now control a third of the whole. But Great Britain stands alone in the magnitude of her quota of this trade, which is more than double that of any other country upon earth,—Germany, the United States, and France competing for the second place.

Mulhall remarks that "the Maritime Carrying Trade of the United Kingdom has no parallel in ancient or modern times." Very true, but the nation itself is the blood descendant of those who controlled the trade of ancient Tarshish, and her merchants are the lineal descendants of the merchants thereof. In Solomon's day, the.ships of "Israel" traded as far and wide, relatively speaking, as ours do, but principally with Eastern and Western Tarshish; and who does not know that the

East and West Indiamen are merely old friends with new faces, and that those who still go down to the sea in ships, are the children of those who abode in them of old !

As a matter of fact the growth of Anglo Saxon Commerce during the Victorian age has been simply enormous. The imports of the United Kingdom have increased tenfold and the exports sixfold, the imports of America have increased tenfold and her exports twelvefold, Canadian imports have increased twelvefold, and their exports twenty-four-fold ; the rate of increase for the colonies has been far greater. Now while the mere *ratio* of increase has been much greater for some European nations that have but lately entered into international trade, the *bulk* of both ingoing and outgoing commerce is overwhelmingly in Anglo Saxon hands. For instance the United Kingdom imports per annum more than twice as much as any other nation, and three times as much as the United States, and she exports twice as much as any European nation.* Next to Great Britain we ourselves lead the world : the ratio is United Kingdom 274, United States 186, Germany 148, France 123, other nations from 93 down, average 55.

Of the Commerce of the United Kingdom 25 per cent. is divided among her own colonies, 20 per cent. is with the United States, and the remaining 55 per cent. is scattered over the whole world.

Our own Commerce with the world bears about the same analysis, it is overwhelmingly Anglo Saxon, and chiefly with the United Kingdom. It should therefore be self-evident that these two fraternal nations are more closely interested in each other, than in any other neighboring concern. Their interests are indissolubly linked together and it is the wish and determination of 80 per cent. of the American population—in whose veins there flows blood as purely English as if we were Australians—that a special Treaty of Comity and Arbitration, i. e. of Fraternity pure and simple, shall be speedily arranged between US and the Home Empire.

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* Except perhaps Germany, the ratio in 1894 being 274 : 148.

In the matter of Internal Trade we of these United States nearly double the world's average, which is about $125 per year for each inhabitant. Thus for the United Kingdom the rate is $205 per head a year, for the United States $225, for Canada $195, for Australasia $240, and $205 for the Race.

Furthermore, the Anglo Saxon Race owns 260 of the world's 430 thousand miles of Railroad : this is more than half, and we are increasing our plant all the time at a vastly faster rate than any other people are adding to their own. This matter of greater quantity on hand, (mileage and stock) and of increasing rate of growth is a tremendous power for the future, in that the Anglo Saxon Race already practically controls the entire undeveloped arable area of the earth, and can expand into it for centuries, whereas the opportunity of much further mileage is relatively limited for such nations as are circumscribed to the home territory that they have already developed ; while from such as have colonial possessions we need have no fear of encountering any serious competition. For instance : in 1883, France had but 869,000 square miles of foreign possessions, whereas in 1884, she suddenly took new interest in colonizing and now has some 3,391,070 miles in Africa. But what of it ? Her population is at a standstill, and has been for years, to the alarm of her economists ; her death rate keeps so near her birth rate that a change for the worse is as much to be feared by her statesmen, as the opposite is to be hoped for. And then it should be remembered that France once owned half of this American continent ; her Arcadias and Louisianas fell to us ; hence her possessions on the dark continent may have a similar fate. Then, too, there are Germany and Belgium, and Italy that since 1884, when they had no important colonial possessions, have acquired respectively 1,023,070, 1,000,000 and 610,620 square miles upon the dark continent. But what have we, who already control 14,631,264 square miles of the world's best territory, and who are old and successful hands at nursing offshoot nations into existence in the wilderness, to fear from figures such as these in the hands of mere novices, or even from Russia with 8,500,000 square miles of the roof earth, and of its Polar regions in possession?

The opportunity of increased national wealth, therefore, from Railroad enterprise, is proportionate to the possibility of increased mileage into undeveloped national domain—for instance, rich gold deposits are reported in the Klondike in August, 1897, and behold Anglo Saxon enterprise promises (contracts to build) a Railroad through to Dawson City by January 1st, 1898. Verily with endless undeveloped resource, with unequalled energy wherewith to reach it, with a hardy population that literally sends out shoals of progeny into the waste places of the earth, the Anglo Saxon Race stands unapproachably at the head of competition. It is altogether at the head and not at all at the tail of the civilized nations. But whatsoever nation occupies a place so lofty and so responsible as this fulfills the prophecies and is Israel identified. Now let us crowd the matter home:

The United States already have twice as much capital involved in Railroad enterprise as any other nation, and the Anglo Saxon Race has almost twice as much invested as all of the rest of the civilized nations put together! The Railroads of the United Kingdom being nearer to the condition of maximum development and perfection, now pay nearly twice as well as those of any other people and are worth to her own people about 125 dollars per head; our own are worth about 160 dollars per head, the average for the civilized world being about 50 dollars per inhabitant.

But it is in the growth and value of their shipping that Our Race excels without any danger of being outstripped by competitors. Out of a world's registry of 23 million tons, the British (9) and American (5) registry is 14 millions: their carrying power, British (27), and American (13), is estimated at 40 millions of the world's 58 million tons, and two-thirds of this is in steam bottoms. Considering the rate at which Our Race is outstripping all others in mere growth of population, and the way in which we exceed them in the expenditure of energy of every description, our relative chances of ultimate superiority, and therefore of responsibility to the Creator, must be apparent. Where then is Ephraim and the tribes his fellows, and who are the merchants of Tarshish and the young Lions thereof if Great Britain and her colonies be not the company of nations specified? And where is Manasseh, "the great People," that runs over the wall, that is lost to Lost Israel before either one is identified, that is Joseph's first-born before even he reveals himself to his brethren—if America who bears his Olive-branch be not the nation sought?

As to the annual earnings of the nations (in Agriculture, Manufactures, Commerce, House rent, Professions, etc.) the European aggregate is 35,710 millions of dollars, one-fifth of which is taken by the United Kingdom. But the earnings of the United States are double those of the United Kingdom. The earnings for the civilized world are 53,755 millions of dollars, of which 25,160 millions go to the Anglo Saxons every year. And let it be noted that Our Race takes the half of all, while all the rest divide the other half between them. Who takes the lion's share?

The accumulated wealth of the world is very similarly distributed. It is usually estimated in Farms, Railways, Houses, Merchandise and Sundries. On this basis Europe's quota is 256,720 million of dollars, of which the United Kingdom owns nearly one-sixth, to wit, 59,030 million of dollars. The accumulated wealth of the United States is 81,750 million of dollars. For the civilized world the figures are 351,925 millions, of which the Anglo Saxon Race owns nearly a half, to wit: 154,255 millions, with all the avenues of increase and of expansion clearly in its favor. Now this accumulated national wealth doubles in about 40 years, according to M'Culloch's estimate (1835, verified 1875), so that with such a start as we have gained competing Races and nations stand but little chance of overhauling us in years to come.

Unto whom much is given much will be required. Our Race is in a position of solemn responsibility to Almighty God. Whether we recognize the fact or not we are the chief stewards of his terrestrial estate and must render an account thereof as servants. The whole of this vast surplus of the earth's increase is practically now in Anglo Saxon hands—*hence the Race must have been raised and educated for this very purpose!* For its mere possession of this extraordinary preëminence above all other Races, and of its hold upon all the factors whereby its monopoly thereof must both continue and multiply, is a self-evident proof of our selection and election.

Verily the Lord never chose and blessed ancient Israel more pointedly than he has specified his choice of our Race and showered his richest blessings upon us—so that if we are not the successors of the elders, where, then, are they whom the Lord will raise to inherit both from them and us? But if one shall say: He sent them Prophets, we can reply: Yes, and to us the fulfillment of their prophecies, which is far greater.

It is simply incompatible with any reasonable estimate of the methods of Divine Providence to think otherwise than that these Identities are *facts*. It is incongruous to the written history of God's dealing in former days with the Patriarchs and with his ancient people not to recognize his overruling providence in the place assigned to Our Race in these latter days. If he chose them, then hath he also chosen us, for in both cases we must recognize Him who doth not change by the fruit of his own hands which is of the same quality in both cases, is attributed to him in the first case, and therefore must belong to him in the other. If it be folly then upon our part to believe in our Identity with ancient Israel with a whole heart, and at any sacrifice to desire to prove and to preach it, as the farthest reaching element of present truth in its season that is now before the world —and as one that is collateral to the restitution of all things, now at hand, if this be folly or heresy let it be so, and let the most be made of it. We believe in the literal God of Abraham, Isaac and Jacob, in none other, and that he is both able to do, and will perform all of his promises to them, literally anyway—and we are jealous enough for his honor, and confident enough in his ability to maintain it literally, not to suffer the fictions of a false theology to dull our faith, nor the dictations of dogmatic doctors to distract us from our duty. The fact is we deem that to be a phase of *infidelity* which puts the less for the greater, the part for the whole, and the breath for the body—like as the Sabbath was made for man so the breath was made for the body it inspires and not the body for the breath.

But note now the inevitable outcome of this train of thought. He who controlled the truthfulness of the ancient historians of Israel is the same as he who inspired the foresight of their ancient prophets. From the former we learn of the origin and source of this Chosen People down to their overthrow for sin, and their complete loss among the Gentiles. Then the latter take the matter up and by them we are instructed as to the duration of their time of punishment—which is banishment from the place of the Lord's personal presence — and are told where to find them in the latter days and how to recognize them when we do, even by marks, and by identities and specifications not to be mistaken ; that is, we are instructed by the prophets as to their destiny after their seven times of punishment are over, and after they have come to themselves and returned unto the Lord: and as the times of their punishment began at the fall of *Samaria* (Land and City, 3281–84 A. M.) some 96 years before Babylon's began (3377–81 A. M.) so the times of their restoration to God's special favor should have begun about as long ago at this writing, i. e. at least 96 years before the times of the Gentiles are due to end—which is close enough to us, to be regarded as a matter that is to be compassed well within 42 months rather than to be delayed even a week of years.

It must not only be remembered that Samaria fell *before* the Second Chaldee Empire began under Nabopolassar, who was the crown of the Golden Head, but that the rise of the latter *preceded* the fall of Jerusalem by some thirty-nine years, so that *we* are now arrived at that juncture of their respective "times" (measured on both Lunar and Solar scales from *each* origin) which is their very focus of active fulfilment.

Now, either an opponent to our contention must maintain that the Arm of the Lord has been too short to accomplish literally what he promised and set out to do for scattered Israel, and that they have been lost so utterly that even he himself cannot, or does not care to find them, whereby he has had to turn unto the Gentiles, whom he never knew, and thus take an alien people out of them who never had even the Law for a school master, or else admit that we, who do fulfil the bill of particulars in all respects, and who have been taken out of the Gentiles, are *not* an alien people : and we are not, for we are Lost Israel found—even the descendants of those who fell first by the Law and whom he scattered among the aliens for a purpose, and hath gathered out of them for its consummation—so that His wondrous ways should be known unto all the children of men, and his truthfulness reported at the very ends of the earth. For the Lord is the Saviour of all men to be testified to in due season, and particularly of those who believe both in season and out. This thing is done among the Gentiles as a witness unto them. Its purpose will be made evident in the next age. And for the same reasons a similar piece of work is being done among them through Judah, whose Restoration follows the fall of the Gentiles which is now at hand and the building of whose city follows their restoration in due course.

In the meantime, and to conclude our argument, it is beyond the limits of credulity to suppose at this late day that *another* people can be raised and schooled to outstrip Our Race, improve upon their characteristics and take their possessions away from them by natural competition, in *time* to fulfil what the Prophets have to say as to Israel at the close of the times of the Gentiles. Nor are there enough waste places left in all the earth for the schooling of such a new competitor among the races. Indeed it was Our Race that came through the wilderness of the people, forty times as long as the wilderness of Sinai.

It would seem to be logically superfluous for the Lord to attempt to raise another race when he has one at his hand that he is using, and has already raised for that purpose, and it would seem to be an equal lapse of inspiration, aye and a failure upon the face of it, to have suffered a genuinely Gentile people to supplant those whom he did foreknow, and whom, although he cast them away among the Gentiles, he expressly states he never intended to lose sight of—but to magnify among the Gentiles in spite of themselves, and to gather out of them, and restore to Palestine in spite of the Gentiles—whom in their day he will cast out.

There is no escape then from the conclusion that we ARE "Israel"—that our ways have been hedged up all these years. We cannot escape from His hands, and by this time ought to know it and rejoice, in that His mercy endureth forever—else surely we long ago had been consumed. And there is no escape from the fact that those who resist this truth or attempt to spiritualize and belittle it away, blaspheme against the Word of God—in that they make it of none effect—and despise its greatest miracle, even the one he reserved for the last (John ii, 10) and for a means of blessing unto the Gentiles themselves when they shall awake from their insanity. (Dan. iv, 34–37.)

Finally, as men do not gather figs of thorns nor grapes of thistles, and as we have already gathered from this vine things that are of such patent truth as to be evident at first sight to truth-seekers, that is to such as have eyes to see because they have hearts to desire, we are all the more rejoiced to reissue this first Study in its revised condition. It is the story of that vine of low stature which is covering the face of the whole earth with fruit*—fair to see, and good for food, to make man wise unto a knowledge of his Origin and Destiny and to a knowledge of the truth as it is in Christ Jesus.

For instance: the fact that it has been possible to gather from this vine alone the true story of the times and seasons of the *First* Advent, and the literal facts as to the brief 62-week Avocation, and the one-year (soli-lunar) Ministry of the Lord, whereby at last the Harmony of the Gospels is made out, and to solve the Book of Daniel, write the first accurate Life of the Saviour, publish the first reliable History of the First Christian

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*Ezek. xvii, 1–6, 22–24.

Century, and set forth the knowledge of the times in which we live, whose import Israel ought to know in their relation to the now imminent *Second* Advent,—is sufficient guarantee that the tree itself is a good tree and a tree of life unto Life—because agreeable to the Word of God literally understood and verified.

The main question then for the reader to answer is: Wilt thou draw near enough, now that thou hast seen the manner of this tree, and partake of its pleasant fruit?* It is not "forbidden fruit"—but fruit that may be freely eaten: when digested it will prepare one for eternal life—yea, its leaves also do not wither, but are able to heal all manner of errors (heresies) that are founded upon a misunderstanding of the Bible.

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* In other words if this Topic appeals to the reader's heart, and astonishment, let us again point out that this is but Number One of a series of twenty Studies and seventy-eight Monthly Essays (the News Leaflets) wherein from every standpoint this wonderful contention is confirmed. Buy, therefore, the truth and sell it not—for verily this is that "oil" whereof a vesselful will soon be in superlative demand.

POSTSCRIPT.

To show that we are by no means solitary in our digest as to the importance of Judah, even already, in the affairs of earth, and that we are fully justified in anticipating the spirit of "consternation and dismay" (*vide* Introduction, page xi), that would pervade the *Other* nations should we of Anglo Saxon origin and destiny take time by the forelock and recognize not only our common ancestry with Judah, *but* seriously *include him with us in a cord* of *tripartite strength* not easily to be broken, we are constrained to postscript here a remarkable and timely article from the Scrutator column of London Truth (Oct. 21, 1897). It comes just in time to catch the press with this last "form," and is as follows:

THE REAL RULERS OF EUROPE.

Between the Semites and the anti-Semites things have reached a pretty pass in Austria, where the two factions cannot meet together for discussion without insulting each other and coming to blows. The anti-Semite movement, however, is not restricted to Austria. It is strong in the entire Austrian Empire, in Russia, in Germany, and in France. In none of these countries is the hostility based on religion. In the Austrian Empire the Jews are the mortgagees of the lands both of the aristocracy and of the small peasant proprietors. This is the case in Russia, whilst both in Austria and Russian Poland all the small commerce of these countries is in their hands. In Germany, they compete at every turn with the Germans. There and in France they are masters of the financial situation. All this is due to their being more clever in the trade of money-making than either French, Germans, Russians, or Austrians. They rarely engage in large commercial or industrial enterprises, for as a rule they do not excel in them. So soon as by industry and thrift they have managed to scrape together a little money, they deal in money, and with such skill that the little soon becomes a great deal.

Personally, I like Jews. They have racial faults and racial virtues. There is no greater mistake than to suppose that they are parsimonious or uncharitable. In business they fight for the last farthing, but out of business they have an Oriental love of ostentation that renders them lavish of expenditure. They are charitable not only to their fellow Jews, but to others. But, collectively, they are a serious danger. This is an age in which plutocracy has gained the upper hand. With all desperately struggling for wealth, and wealth covering all shortcomings, those who are most skilled in acquiring it, and in using it when acquired in order to enlarge their influence, are the world's masters. There are rich men amongst the various Christian nationalities, but these rich men are united together by no common bond. Difference of nationality separates them, as do rivalries amongst those of the same nationality. But this is not so with the Jews. They are Jews first, and Englishmen, Frenchmen, Russians, afterwards. They form an *imperium et imperiis*, with a nationality that is not limited by frontiers or by States. Of course, there are exceptions, and a few—but a very few—become in reality, as well as in name, citizens of the country of their domicile. But the generality remain a race apart, as much as they did when their native land was Palestine and they pervaded the Roman Empire; and they have a universal bond of union amongst themselves, kept alive by similarity of religion, habits, and customs. Of late they have perceived that whilst wealth is power, the Press is almost as powerful. They have, therefore, managed to get hold of many of the organs of public opinion in order to influence it. Probably directly or indirectly they own two-thirds of Continental newspapers. In these they may advocate this or that policy, but at the bottom of all is the fixed determination to render all policies subservient to the Jewish supremacy.

In England the Jews are not so numerous as in most Continental countries. But they are exceedingly powerful, and of late years there has been an inroad of Hebrew cosmopolitans. Their advent leads to the conclusion that the capacity that used to distinguish the English in money-making has deteriorated, for the Jew, being a citizen of no country, naturally gravitates to those where his peculiar gifts enable him to compete successfully with the natives. Time was when the principal financial firms in the City were English. This is hardly so now. Time was—and that not long ago—when Jews were barely received in what is termed Society. Now they have become its pillars. Time was when they were hardly represented in the English Press. Now a considerable number of London papers are in their hands. In some cases they employ Englishmen to write for them in these newspapers; in others they are owners and editors. In these organs they show considerable adroitness. They carefully eschew all appearance of any disposition to belaud their race, and they generally outjingo the most Jingo of Anglo Saxons in their patriotic swagger as Englishmen. They support the Conservative Party, in part because their own interests are conservative, and in part because, with the City and Society in their hands, they naturally side with the Party that owes its chief strength to these two elements. In countries, however, where there is an aristocracy which is anti-Semite, they side with the Liberals, for with them Conservatism and Liberalism are merely a means to secure their own power. In Germany they are as a rule Liberals; in France they are as a rule Conservatives: for in Germany the aristocracy stands in the way of their triumphant war march, whilst in France *la haute finance* has become the aristocracy, and to attack it is to attack them.

What will be the eventual outcome of this Jewish conquest of the world is a very interesting problem. In the Middle Ages the Jews, when they had acquired large wealth, were squeezed by the king in whose dominions they found themselves, and sometimes were all packed by him, bag and baggage, out of his dominions. Such a mode of meeting the question is not in accordance with modern ideas. Provided that a Jew does not violate the laws of the country in which he is domiciled, he should be allowed, like any other person, to pursue his trade, and he should have the same right to express his views, and those of his race, in the Press as any one else. Still, admitting all this, it must also be admitted that this racial freemasonry, which replaces the local patriotism of other peoples, coupled with the fact that the Jews are our superiors in the race for wealth and in the arts by means of which public opinion is worked on, does most undoubtedly constitute a real and serious danger. But how it is to be met I confess that I do not know. I am not in these remarks finding fault with individual Jews. There are many of them whose lives might serve as an example to many Christians. I am speaking of them collectively. No one would dream of persecuting them. But between persecuting them and being ruled by them there is a great difference; and ruled by them most unquestionably most countries are.

COMMENTS.

Scrutator says, "How this is to be met I confess that I do not know"—well, it is not to be resisted, lest haply we resist decrees more changeless than those of the Medes and Persians; it is to be accepted, agreed with, and that quickly. In other words, we reiterate Judah is the brother of Jonathan and John! Judah was the natural friend of Joseph in distress—surely the sons of Joseph should reveal themselves unto their father's brother! and prosper him unto a Kingdom in the land of our lofty and mutual origins. The Restoration of Judah, under the protectorate of England and America will solve all these Semite, and anti-Semite problems that so disturb Europe, and so confuse those who, no matter how intelligent otherwise, are blind to the fact that "Israel" also is a prime fact and factor in this "conquest of the world!"

C. A. L. TOTTEN

Nov. 15th, 1897.

MEMORANDUM.

In the first edition of Study Number One of this Series, four pages appear, entitled "Rejected Addresses." They convey only a general idea of the difficulties under which we then labored in the face of the publishing world—which, while it is *the* gate, is by no means the *only* gate to the modern public book-mart.

We reprint the "Rejected Addresses" to preserve their record, so that (by reference to them, and to the advertisement pages, which show what has been accomplished since in spite of all this opposition) the reader may perceive that this effort to be heard—for truth's sake—was by no means annihilated. All truth has to struggle single handed with organized error, and the greater the truth the surer is its temporary defeat at the hands of banded opposition in position.

But the "first death" of truth is by no means to be counted for a final victory for error—it is a new planting of a seed whereby the God of Truth may raise it up again with friends, and to an endless harvest, and with such body as best suits his own ends. There is no "second death" to resurrected Truth!

This witness has been slain in this way by its opponents, but is now resurrected, and events are vindicating it in all directions. To those, therefore, who have been liberal enough even to investigate the hem of its new garments we wish the full blessing of the Revelator himself (Rev. i. 3) and counsel them to seek instruction in the other Studies, Numbers Two to Nineteen, and in the News-Leaflets, Numbers 1 to 78; they, too, are still "alive" and none of these things are "back numbers" in the world's sense, for "the first shall be last" in the truth's sense. We also advise a fair investigation in the collateral fields, and that those who are impressed, press also on with us, for we go not only "a fishing"—but "a hunting," too! (Jer. xvi. 16–18).

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